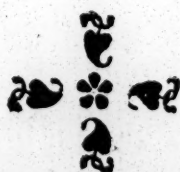


A. Sermōd ma

de be for the kynge hys hyghenes at
Rychemunte, bypon good fry-
day, the yere of our lord
M. CCCC. xxxvi. by
Johan Longlond
byshoppe of
Lincoln.

Ad gloriam Christi & ad memoriā
gloriosæ passionis
eius.



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q dia & copiosa apud eum redemptio.

Dure prophete Dauid that we so longe haue spoken of, saue in spirite of prophete, in maner the hoole course of the olde lawe & the newe, in maner all thinges to come: as aperithe to those that ar lerned, that hath perused his warkes, and redde his psalmes, and that hath experience in the same. This prophete considrede that as man hauiinge grace, dothe proffet and prospere inwardely in his soule, and that all his warkes and deades by this grace, ar meritorious, profytable & paylable: & that he soo beinge in grace, standes in the hyghe fauour of God: lyke wyle man lakynge grace, decayes in his soule, goys bakewarde in good liuinge, standes not in the fauour of God, his deades ar not meritorious, his warkes ar nott afore God acceptable: butt lyth as in maner dede. And the synner hymselfe is vtterly depressed, thruste downe, caste vnder foote, caste in profundum malorum, in profundū peccatorum, in profundum miserie, in profundū diuinæ displicentiæ & dampnationis. The synner is depressed and vtterly caste into the depenes and profunditie of all euyll, in to the profunditie of synne, in to the dungion of miserie, into the dungion of the hyghe displeasur of God and of dampnaciō. And whenne grace oons toucheth the synner, then annone he conuerteth, then annone he recognyseth hym selfe, the he recognyseth & knowledgeth his liffe, his synne,

A ii.

his

Petitio pro-
phete Dauid.

The pe-
tycō of y
prophete
Dauid.

his wretched passetyme, his offences doone anenste
God: & crieth with this our prophete De profundis,
oute of that dungion wher he lyth. This our pro=
phete in the persone of euery synner, despozeth of
God mercy, remission, forgiuenes of his synnes: &
makes sute to be delyuered frome the pryson & my=
serable dungion of synne, cryngc De profundis cla=
maui, I a wretche beyng in mysery, I lyng here
in the dungion of synne, in the state of dampnaciō:
do crye and call. wherfore? for helpe, for socour,
and to be deliuered oute of this dampnable myse=
ry. To whome cryest thou good prophete? Ad te.
To the. To whome? To whiche the? Ad te domine.
To the lord, to the lord god: to the, whiche mayste
& wyl helpe those y ar in myserye if they say the=
fully doo call & crye vnto the. What is thy despour
good Dauid? what woldest thou haue? I wolde be
hard of my despour. What is thy desliour? Domine
domine exaudi uocem meam. Lord, lord here what
I doo desire. And he doblithe this worde dñe, lord.
And why? Merely to haue god more intēt & ready.
Where vnto? To his peticiō. What is hitt? Fiāt aures
tuæ intendentes, in uocem deprecationis meæ. My peti=
cion & despour is, to beseeche the lord God, to bowe
downe thy mercyfull eares, mercyfully to here my
prayour. For Si iniquitates obseruaueris domine If
thou lord woldest not here the petition of the syn=
ner whēne he calles for mercy, but reserue the pu=
nishmente of synne to that place where thou doest
punyshe

punyſhe condignely, worthely, euyſe accordynge &
 proportionably to the ſynner his deſertes: where ſh
 leyſte waite for waite, payn for pleaſur, eternal dā-
 nation for ſynne: do mine quis ſuſtinebit. Who is able
 lord god to abyde that iugement: who is able to
 abyde that payn: who is able? The bodye is not, &
 ſoule is not: unleſſe it be for that, that god ſo hathe
 ordeyned, and that the fyre of hell ys ordeyned to
 be perpetuall, and ſhal euer toyme, euer punyſhe
 and torture the dampned, euer to brane and neuer
 to conſume. And that he hathe alſo ordeyned the
 ſoule neuer to dye, the bodye after his reſurrection
 neuer to peryiſhe. And therefore I ſue to the lord
 god for mercy. And why for mercy? Merely for two
 cauſes. Non, Quia apud te propiciatio eſt, for that in
 the god, is veraye propiciation, propiciatio. What is
 this propiciation? Propiciatio is the veraye hyghe
 poynte of mercy, the fontayne of mercy, the welle
 of infynyte mercy. Propiciatio. This propiciatio is
 called a mercy that there is noon lyke, a mercy a
 boue mercyes, a mercy by hit ſelfe: the mercy that
 the pphete ſpekes of in his fyftythe pſalme, Miſerere
 mei deus ſecundū magnā miſericordiā tuā. Haue mer-
 cy on me lord, after the maner of thy grette mer-
 cy. Whiche grette mercy I haue after myn olde
 rude acuſtomed maner, declared vnto you in ty-
 mes paſte, in the expoſicion of the ſame verſe and
 the verſe followinge in the ſayde pſalme. This pro-
 piciation is the abundancy of mercy, a plentytude
 of

Duplex cauſa
 ſa petitionis
 Dauidis.

Two cauſes
 why
 Dauid
 made his
 petycyō.

Propiciatio
 quid?
 What ys
 propicy-
 acyon.

Pſalm. 50.

of mercy: suche abundancy and fullnes of mercy,
 as ye well saye, a vessell maye be full of lycoure.
 Thou mayste fill a vessell soo full of lycour, thatt it
 may swell aboue the byynke, ye call itt in Englishe
 byynkfull, whenne it is readye to runne ouer.
 whenne it is soo full, that with a syllyppe, with the
 leeste touche thou canst touche, it runnes ouer. So
 god, god is soo full of mercy, that he is byynkfull.
 And soo full, that thou canste nott syllyppe hym ne-
 uer soo litle, touche hym neuer so lightly by desi-
 our, by prayour or humble suyt, but he runnes ouer:
 mercy floweth, mercy moysteth, mercy warketh.
 Hit makes the fruytefull, hit makes the relente, hit
 makes the melte inwardely, hit makes the bleede
 in thy harte, hit warkes meruelously, hit warkes
 secretely. And howe, God onely knowes. The
 fashio and maner therof, thou canste not tell. Fele
 it thou mayste, but to shewe howe, thou canste not.
 And yet it warketh, and meruelously, and effect-
 ously ther as it taketh. An other cause why I sue
 vnto the sayd this prophete, is Propter legem tu-
 am, For thy lawe. Propter legem tuā sustinui te domi-
 ne. Lorde I susteyne the for thy lawe. I expecte,
 looke for thy promysse of thy lawe. For thou haste
 promysed in bothe thy lawes, remysion of synne to
 the penitent. In the olde lawe, thou haste promy-
 sed Si impius egerit pœnitentiam, uita uiuet & non mo-
 rietur, omnium iniquitatum eius nō recordabor. If the
 synner doo penance, he shall liue and not dye: I
 will

The se-
 cōde cau-
 se of the
 prophete
 his sute.

Ezechi. 18.

will not remembre his synne nother his iniquite, he
 shalbe saued. In the newe testamēt, thou haste pro-
 mysed *Poenitentiam agite appropinquabit regnum dei.* Matth. 3.
 Doo ye penance, & ye shall haue the kyngdome of
 god. Soo that in thyn olde lawe by all thy pphetes,
 by all thy patriarches: & in thy newe lawe by thyn
 own worde, by the wordes of thyn apostelles & thyn
 euāgelistes, thou hast also promysed remission & for-
 giuenes to the penitēt, of his synnes. Therefore Sa-
 iuit anima mea in uerbo eius, my soule, my harte, ye
 and all the entrayles & bowelles within my body,
 dothe hoope & truste in uerbo eius, in his mercyfull
 worde, in his promyse of remission: & hathe & dothe
 berely looke for the same. And my soule hathe not
 only hadde truste in this worde, but hathe also e-
 uer specialli hooped in my lord god who hathe spo-
 ken this worde, who hathe maade this promyse. And
 this hoope & truste, I haue hade of lōge tyme. Spe-
 rauit anima mea in dño. I haue hooped, & trusted in
 god. How lōge good prophete hast thou hadde this
 hoope? *A custodia matutina usq; ad noctē.* I haue had-
 de it *A custodia matutina.* Sithe I haue hadde any
 yerres of discrecion: & shall haue usq; ad noctē, till my
 liues ende. And so this penitent prophete hauynge
 this grette confidence, this highe truste & affians in
 god: exhorteth all y^e wolde to the same saynge, Spe-
 ret Israel in dño. Lett all Israel, lett al the churche
 mylytant of Chryste, lett all saythefull Chryste peo-
 ple, haue this fyrme & stedefaste hoope in this mer-
 cyfull

Duplex causa
cur propheta
sperat in do-
mino.

Two
causes
mouyd &
proppte
to trust &
hope in
god.

Misericordia
dei magna.
the grete
mercy of
god.

cyfull lord God. Lett every synner firmly truste
and hoope, to haue remysion of his synne by doinge
penaunce, and by the grette mercy of god. And why
dothe this penitent prophete make all this exhor-
tation soo to truste in remysion of synne? Merely
for two causes, whiche thus: Quia apud dominum
misericordia, & copiosa apud eum redemptio. Because
ther is at our lord God and in our lord god, bothe
mercy and plente full redemption. whiche verse I
haue taken as it lyeth in course, and where I leste
in y same psalme y laste pere, to declare this daye,
unto you, & to passe parte of this daye I truste to y
honour of God and to the comfort of your soules.
And to shewe unto you of the plente full mercy of
god, and of the copious and abundante redempci-
on, which he wroughte for mankynde as vpon this
day. And truste we shall the better treate the same,
if we will deuotely praye to God for his gracyous
merciful helpe and assistans.

Oremus.

Quia apud dominum misericordia & copiosa apud
eum redemptio. I shewed you euen now of the
propiciatio of god, howe readye his mercy is, howe
prone howe tender, and howe full he is of propi-
ciation. whiche here he callys mercy, ther propici-
acion. Of the whiche mercy and propiciation, I
sayde god was and is brynfull, and that it wolde
come oute if he were touched. But now I shall
shewe you how that he is not only brynfull and
wyl

wyll shedde ouer yf he be touched: but howe he
 dothe also flowe ouer vntouched, of hys own na-
 tural course: ye many tymes withoute touchinge,
 without knockynge, without callynge, without
 sute or desoure. For he euer cōtynualy floweth, he
 euer issueth, he bobbullys and sprynges, & dothe
 euer abundantly runne out of hym mercy & pro-
 piciation: so that euery man, euery woman, may
 resorte to hym, and fyll ther pottes, and fyll ther
 vessels as oftē as they wyll. And yet shall they ne-
 uer drawe drye this abundante sprynge, thys plē-
 tefull welle of the mercy of God, vnles yt be ppter
 ingritudinē, for vnkynndenes. For saynte Bar-
 nard sayth, Ingratitudo est uetus urēs & exiccās fontē
 misericordiā. Ingratitude, vnkynndnes, ys a bur-
 nyng wynde, whiche dryys bppe the founte and
 welle of mercy. Whiche ingratitude & vnkynnde-
 nes, God kepe vs frome.

And to go to the matter, ther ar fyre sprynges
 of thys welle of mercy or propiciation. The firste
 is called Misericordia uocans, a callynge mercy, a
 mercy which doos call vs, which doos call vs to
 faythe, to baptyme, to penauce, to wayle and la-
 ment our synnes, to labour in the vyneyarde of
 God, whiche teacheth vs to know God, to feare
 God, to loue God, and to labour in God & in godly
 workes. And with thys mercy, God callys vs two
 maner of wayes, Secrete & publice. Secretly, and
 openly. Secretely, when he callys the synner in-

wardly

wardly

Bernard.

Syre
wellis of
mercy.

.j.

Misericordia
uocans.

The cal-
lyng mer-
cy.

God cal-
lys man
twoo ma-
nerwaies.

Vocatio secre-
ta

The se-
crete cal-
ling.

Publicani po-
nitentia.

The pu-
blicane
hys pe-
naunce.

Luc. 18.

wardely by hys workynge grace, when he mouys
the synner in hys soule and conscyēce to comē to
God, to knowe and dredde God, to knowe and re-
cognyse hys own synne, to abhorre his own liffe,
to wepe his offences, to lamente his euyl deades,
and to do therfore satisfaction and penaunce. And
with thys mery he called the publicane, whiche
came in to the temple to pray, where he stoude a
locke of in the lower parte of the temple, full of
sorrowe and heuynes, holdynge down hys hede as
a man abbalhed and a thamed of hys own lyffe,
lamentynge his synne, cōfessynge his mysdeades,
and knocked his breste, lamētably crynge to God
for mercy Deus propicius esto mihi peccatori. God be
mercifull vnto me, forgyue me my synnes lord,
remytte myn offences, saue my soule, be propyce
and mercifull vnto me, mihi peccatori to me that
am a synner, a wretched creature, a synnefull mā,
not worthy to entre into thy holy temple, not wor-
thy to stāde afore the, not worthy to be harde: yet
I sue to the for mercy. Be propyce and mercifull
vnto me lord God. Propicius esto mihi peccatori.
Who called this man to this sorrowfull penaunce?
who taughte hym? Hit is lykly that he neuer hard
sermonde, that he neuer was taughte of heuē nor
hell: for at that tyme, they hade not the prechynge
nor techenge that we now haue: and yet he cryed
for mercy, for remysio, for forgyuenes of hys syn-
nes. Who called hym thē? Verely god. God didde
secretely

secretly call hym, god wrought secretly in thys
 man, god made hym rone to repentaunce, god
 made hym hartely to sorowe, inwardely to bled-
 de, to call for mercy, and wolde not suffer hym to
 cease, but styll to crye *Deus propicius esto mihi pec-*
 catori, God be mercyfull to me whiche am a syn-
 ner, a wretch. And what was the effect of thys
 prayour? what ende came it to? *Abijtustificatus*
 in domum suam ab illo. He came a synner to the tē-
 ple, and wente iustified home from hym, frome
 whome? frome the pharisey, whiche there crak-
 ked and boasted hym selfe of hys goodenes: of hys
 vertuose deades, of hys good lile: and wente hys
 waye condemned, the publicane beyng by pe-
 naunce and repentaunce iustified. Likewise the
 holy theffe this day hangynge on a crosse on the
 ryght halfe of Chyste, was secretly and graci-
 ously called, eyn as was thys publicane. whiche
 of lyhly hade neuer harde sermon, neuer harde
 the worde of god declared, neuer harde scripture
 opened, neuer hadde mayster to teache hym, but
 inwardely was called by god, by a secreete maner,
 by an inwarde workynge, by a speciall grace,
 which is called *Misericordia uocās*, a callynge mer-
 cy. Thys theffe neuer didde good deade that we
 rede of, but that he was a stronge theffe, a great
 malefactor, a myscheuous man, and yet cryed for
 mercy, and ceassed not cryinge. What cryed he?
 Memento mei domine, dum ueneris in regnum tuum. *Luc. 23.*

Sāctus Lātro.
 The holy
 theffe.

B ii.

Remembre

Remembre me lord, remembre me whenne thou
shalte come into thy kyngdome. Memento mei. Re-
membre me. What is this remembre me? Nothinge
els, but lord, god, haue mercy on me, forgiue me,
forgiue me my wretched lyffe, my synnefull dea-
des. And neuer ceased cyinge Memento mei, tyll
he harde Chyriste laye vnto hym Hodie mecum eris
in paradiso. This day shalte thou be with me, with
me. Why, he was w hym all readye. Chyriste hūge
on the crosse, & the thesse hunge on an other crosse
iuste by hym. Why sayde Chyriste then thou shalte
be with me this day? He expressed it more playnly
saynge, thou shalte be with me this day in para-
dise, in paradise. Thou art here w me in tortures
and paynes, dampned with me to the crosse: But
thou shalte be with me this day in paradise, in pa-
radise, in ioye, in solace & comforte. And so was he
assone as his soule departed the body, was with
Chyriste in Lymbo: which Lymbus, as we call
hit, is a parte of hell wher the holy fathers were,
that dyyd before the commynge of Chyriste. And
hadde there only poenā damni and not poenam sen-
sus. They hadde no sensible payn, but only þ lake
of the syght of the godhedde, where in restithe the
holle glory of heuē, & the lacke of that sight, is cal-
lid poena damni. In t^o thys lyngo, Chyriste his soule
w his godhedde descendyd assone as he was dede, &
ther beinge, he turned þ hell into a paradise, by the
presēce of his godhede ther, as after ye shall here.

¶

O mercy aboue mercyes. **O** god of mercy and of
 all cōfort, that thus doest call, where, whan, howe,
 & whome thou wylte. This inwarde callynge by
 touche of grace, by þe mercy of god, is maruelous;
 and meruelously dothe worke where it comes. It
 maketh the synner to lamente and sorowe his
 synnes. It makyth the synner to wepe and bleede
 inwarde. It makes some studye how to make a-
 mendes for there synnes by penaunce. Some it
 makes to wepe, some to faste and to punyshe that
 body that hath offēded. Some it makes to praye
 some it moueth and styrreth to deuocyon, some to
 hyghe contemplacion and studye in god & in god-
 ly & heuenly thynges. This man it moues to hū-
 blenes, that man to chastytie, hym to be feruent &
 flampnge in loue towardes God: in so muche that
 many tymes it makes the mā to forsake him selfe,
 to forsake the worlde, to cast awaye all wordely,
 loue, all carnall affection, all fleshely desior, the
 loue of all wordely substaunce, & only to cleue to
 god, to studi howe to please god, howe to amende
 ther lyues, howe to washe awaye ther synnes, &
 howe a pene to come into the fauour of god: & ar-
 fedde cum pane lachrymarum with the bredde of we-
 pynges, with the teris of sorowe, with a sorowe-
 full and penitēt harte, which is more pleasaunte
 vnto them, then is bredde vnto the hungry.

Other God callys publice, openly, openly with
 his worde, with his worde of holy scripture. And
 B iij. witv

*Virtus gratia
 uocantis.*

The uer-
tu of the
callynge
grace.

*Vocatio pub-
 blica.*

The opē
callynge.

Secunda misericordia uide licet remunerans.

The rewarding grace.

Misericordia remunerans.

A rewarding mercy.

Tria dona dei.

Three gyftis of god.

Dona natura.

Gifts of nature.

with this worde he called Peter & Andrew, James & Johan, Paule, Mary ma wodelyne, and the womā of Samary, with many a oon moo. With this worde he called publicanos & meretrices, publicanes and comen spinners. Thus he yet calleth the worlde to grace by hys worde. And to knowe howe he thus hath a doethe yet call by hys worde, reade Chykses liſſe, I mea the goſpell of Chyiſte, reade thactes of the apoſteles, reade the liues of the holy fathres & preachers of this worde: the trueth wyll ſone appere howe god dothe ſtill graciously call and worke in his worde.

That iſt thou wylſt not with inwarde callynge, nor with open worde come to thy lord god, he the calles the with an other mercy, which is called *Misericordia remunerans*, a rewardynge mercy. A mercy that god ſhoweth be giuynge to the his gyftes & rewardes. Gyftes of nature, gyftes of fortune, and gyftes of grace.

He giues þe *bona ſine dona* nature, gooddes of nature, natural gyftes. He giues the a bodye, a fayre & goodly bodye, a beautefulle bodye, a bodye pleaſaunte to loke on, beutious to beholde. What ſhall I ſay: A hole bodye, a ſtronger bodye, liuely, full of agilitie & quikenes, apte to all good thynges. He giueth the helthe where other ar ſike, he giueth þe clenness where other ar foule, ſore, abhomyable to loke on, ſpotted with ſoores & diſeaſes, diſſoyled with infection, noyſome to loke on. He ſtrikes not the

the where other is stricken, he toucheth not the
where other is touched, he spares the where he
spares not other.

O merciful God, what shall I saye? Thou
doest more for man than this. Thou givest hym a
soule, which soule giveth life to all this body, & to
every part of the same. This soule giveth sight
to the eye, the hearing to the ear, the feeling to
the nose, the taste to the mouth, the feeling to
the hand, to all the body. This soule hath in-
tellection to understande and to knowe God and
his workes, ye and to knowe the man by himselfe to
knowe good and evil. And hath reason to dis-
cerne the good from the evil. And hath free will
to electe the good and exclude the evil. Whiche
hath also memory to remembre the good bene-
fites of God, and to thanke hym therfore.

Doeth God any more for the than this? ye
do the he. What is that? Thou good forde addest
more. Thou addest to this the gyftes of fortune.

Thou givest dona fortune, bona temporalia. Thou
givest goodes of fortune, goodes temporall, riches,
honour, dignities, domynions, townes, castelles,
cities, realmes, offices, magistrates, power, rule &
auctorite. To this man thou givest litle, to this
man sufficiently, to this man more, to this man
much. He maketh a kynge, he maketh the a que-
ne, he maketh the a prince, the a duke, the a mar-
ques, and the a lorde. He maketh me a byshoppe,
the

Anima natu-
ra.

The na-
ture of þ
soule.

Intellectus.

Ratio.

Voluntas.

Memoria.

Dona fortu-
ne.

Gyftes
of fortu-
ne.

the an abbot, hym an archedeacon, a deane or
 other lyke. He makes the a knyght, and hym a ru-
 ler, this man a marchaunte, and so forth. These
 be the gyftes of fortune & chaunce of the worlde.
 And diuersly they ar disposed by the goodenes of
 God. And the hyer dignytie he callis the vnto the
 hyer & gretter accompt shalte thou make at that
 grette daye of examinaciō. For saynte Gregory
 saythe *Cui multum datur, multum ab eo queretur*. He,
 that hath muche giuen hym, shall make a grete
 accompte thereof, & muche shalbe of hym requy-
 red. And at that daye, percase he shall accompte
 hym selfe mooste fortunate & happy, that hadde
 leeste in this worlde, & leeste to doo. And he par-
 aduenture mooste infortunate, that hath mooste
 to doo in this worlde, vnles he ordre it well: vnles
 he ordre it rightuously, iustely, and ordinately.

Gregorius.

*Bona siue do-
 na gratie.*

Gyftes of
 grace.

He giues the the gyftes of grace. He remytteth
 thy synne, he iustifyeth the a synner, he giueth the
 charytie, he giueth the faythe, hoope, chastytie, he
 giueth the temperaunce, fortitude of soule, spiri-
 tual strengthe, prudence and iustice. He giues the
 wisdom, vnderstandynge, counsell, pytie, feare &
 dreade of God. He giues the to be mercyfull and
 piteuouse, he giues the mekenes, clenens of harte,
 peace, paciēcy, humylytie, obedyence, benignytie,
 goodenes, deuotion, to ioye and reioy in vertue,
 and suche other lyke vertues.

*Misericordia
 parcens.*

That if we come not in by thes mercyfull and
 ientill

sentill callinges, but doo abuse these grette giftes,
 and fall to rage, to riote and to libertie of lyuinge:
 to liue as the bodye despozeth, carnally, fleshely,
 filthely, not regardynge the goodenes of god: yet
 he callis vs with an other mercy, whiche is called
 Misericordia parcens a sparinge mercy, a mercy
 whereby he doethe spare vs whēne we doo offēde
 and deserue punisshement. We daily doo synne, &
 he daily dothe spare: we greuously doo offēde, &
 he mercifully holdeth his hande: we adde synne
 to synne, we couche and heepe bloode to bloode,
 myschaffe to myschaffe, wykednes to wykednes,
 abhominacion to abhominacion: and yet god hol-
 deth his hande of punisshement, yet he strikes not.
 This he calleth and recalleth, & ceaseth not but
 calleth vs to a christian lyuinge, and yet we cease
 not but synne, but synne: & wylfully dothe rune
 into his grette indygnacion & displeasure. This
 not withstandinge, yet he holdeth his hande, yet
 he spareth, yet he strikes not, yet he sendeth not
 vengeance: but mercifully dothe staye and loke
 for our conuersion, for our admendement. Expe-
 ctat uos ut misereatur uestri saythe the pphete Esay.
 He lookes and better lookes for our resipiscency &
 admendement, that so he mought haue occasion
 to shewe mercy vnto vs. And why dothe he so lo-
 ge spare the: Surely, oonly for that thou shuldest
 leaue thy synne, oonly to call the to penaunce, to
 contricion, to repent thy synnefull liffe. And for
 this

A spa-
 ring mer-
 cy.

Tercia miseri-
 cordia.

Esai. 30.

C.

this

Quarta mise-
ricordia.

Misericordia
defendens.

A mercy
defen-
dyng.

this purpose, he spareth the, he kepeth the, he pro-
longeth thy life and helthe, & protecteth the fro
bodely daungior.

If this will not serue, yet not withstandinge thyn
unkyndenes, he bleseth an other waye to call vpon, he
call vpon by an other mercy, whiche is called Misericordia defendens. A defendinge mercy, a mercy wherewith
by he defendes the frome all daungior of bodye &
losse of goodes. Insomuche that where he sendes
(in punishment of our synnes) plaagys, morbs,
sikenes, darthe, moren, scarcenes, fyre wynter,
sworde & battell: he yett spareth the, he defendeth
the. In tyme of plaage in sikenes and in morbe,
he strikes here, he strikes ther: they fall sycke in e-
uery corner, they dyythe: thou escapest. They fall
sycke in thyn owne house, in thy palate chambre,
ye thyn own chamberleyns & they that ar next
vnto thy persō, they dyythe, & thou escapest, howe
soo: but by thys defendyng mercy of god: Thou
arte i battell, ther ar slayne in euery syde aboute
the: afore, behynde, on this syde, on vpon syde: thou
arte not touched, thou arte not hurte nor woun-
ded, thou escapest all these daungiors. What is this
but the highe mercy of god: his defendyng mercy?
Ar ther any here vpon hathe this escaped in battell?
in plaage? i sikenes? in tyme of infeccyō? Looke,
looke euery man oon hym selfe, looke whether
god hathe thus mercifully defended the or not, in
batell, in syknes, in bodely daungior? Looke whedre
he

he haue defended the frome thy grette enemy the
 deuell in the battell of hys tēptacion or not, and
 frome hys power. Howe many, howe many has
 fallen by temptacion in to extreme and abhomy-
 nable synnes, whereby they haue rone in to þe ex-
 treme displeasure of god: in to the vtter shame of
 the worlde: i to the grette daūgiō of ther soules:
 in to the pytt of despayre and dampnacion. And
 yett escapest thou all these daungions. Thou arte
 defended, thou arte protected & saued, thou arte
 nott touchyd, and why? butt oonely by the grete
 • mercy of god, by his defendynge mercy. Misericor- Thren. 3.
 • dia domini q̄ non sumus consumpti saithe Iheremy
 the prophete, hit is the mercy of god þe we be nott
 (for our synne) consumed, þe we be nott destroyed
 and vtterly banqueshed by our grette enemy the
 deuell or other wise. For if he mought haue his
 swynge, if he mought haue as muche libertye and
 power ouer þe synner as his desior is: who shulde
 escape his hāde: who shulde liue till to morowe?
 who shulde goo free? fewe, fewe, fewe or noon.
 Our lyuynge is suche, our wretchednes is soo
 grette, our deadys ar soo synnefull in the syght of
 god: that if itt were nott for his defēdynge mercy,
 we all shulde be sone att a poynte, sone destroyed,
 sone rydde oute of this worlde. Itt is open in the
 • olde lawe, and was commaunded, that he that Nume. 15.
 • gathrede a fewe stikes on þe labaote daye, shulde
 • be stoned to deathe. And was also commaunded,
 C ii. that

Leuit. 24.

Gene. 2.

Non obserua-
cio sabbati.

The nōe
obserua-
ci of the
sabothe
day.

that the Israelytes childe for blasphemye, shulde
be stoned to the deathe. And was ruled by that
lawe. that Qui blasphemauerit nomen domini, morte
moriatur. He that blasphemeth the name of god,
shall dye. The toon was stoned to deathe for ga-
drynge of a fewe stiches to the fyre, and paradue-
ture necessitie cōpelled hym, & soo didde nōt san-
ctyfye hys sabaote daye accordyng to the lawe.
The tother for blasphemye was lapidate and sto-
ned also to deathe. Was nōt Adā also expelled
paradyse for tastinge of an aple. Was not all hys
posterity by origynall synne for the same condēp-
ned: what shall I saye then by our actes: by our
deadis: by our wretched lyuinges? Our synne,
our synne is farre beyonde home, farre more thē
euer thers was: farre, farre beyonde the gade-
ryng of a fewe stiches, farre more then the na-
myng of god irreuerently, farre more then the
bytyng of an apull. We breke our holy dayes of
an other fashon than this man didd: we daley,
we playe, we rpyd, we labour, we vse outrageous
games. We cōmyte more synne in oon holidaye,
then in twenty warkynge dayes. For nowe we
bestowe itt all in boluptie, all in plesur, in carna-
lytie, in luxus liuinge & wanton passe tyme. We
bestowe itt i brlawfull games, in kepyng cōpa-
ny, in wordely plesur, in bodely passetymes, in
fleshely bolupty. And howeys god loked on in all
these passācys: Howe is his holi daye kepte? Full
slenderly,

slenderly, full slenderly. The yonge man was sto-
 ned to dethe for blasphemynge the name of god.
 Butt what blasphemye is vsed amōges vs: what
 othes: what periury: The olde mane nowe bla-
 sphemythe god, the yonge man, the woman, the
 childe, the infant, the noble man, the ryche man,
 the poure man. And doo nōt only blaspheme his
 holy name, butt doo vblaspheme hys harte, hys
 soule, hys armes, hys bodye, hys woādes, hys pas-
 syon, hys dethe: and hys mooste precyous bloode,
 whiche he shedde as on this daye appon the crosse
 for our redēpcion. And yett he defendyth vs, yett
 he sparythe & holdyth the hys hand. Be we chrysten
 men or noo: doo we lyue lyke chrystians: we lyue,
 we lyue I woote nōt howe. We be named chrystē
 men, we be called chrysten pepull, & yett we breke
 our chrystē promys, our fydelyte & solēne bowe
 þ we haue maad to chryste and god by thes grette
 othes, by thes breeche of the holy day, by other our
 wretched lyuynge. Will god auenge this or nōt
 trowe yett he will he will, he will stryke hitt. And
 why: for our syns ar more than euer thers was.
 Our blasphemy is more thā euer was the yonge
 mans, our breeche of the holy day is more than
 was the other mans, our presumption is more
 than was the presumption of Bathan, Abyron &
 Choz: for whos presumption the erthe opened &
 swalood them in a lyue. Our inobedyens is fare
 beyonde the inobedyens of Adam, for whos diso-
 bedyens

Blasphemia,
 Blas-
 phemy.

Numeri. 16.
 Presumpcio.
 Presūp-
 cion.
 Inobediencia.
 Inobedi-
 ency.

bedpens the erthe was accursed. And our syne
 farre passithe all thes mens syns, And yett we be
 preserued & nott punyshed. And ye shall bnder-
 stande, that though he god geuith vs licens with
 Adam to ete appuls, ye and all other kyndes of
 fruyts, restraynyng noon: ye and ouerthat dothe
 lycens vs to eate fgshe, to ete fleshe and all kyn-
 des of meates: yett he neuer lycensyd vs to bzeke
 hys comaundementes, he neuer gaue vs lycēs to
 dishonor hym, to blaspheme hym, nor to breke
 his Sabaote daye. He neuer licēsyd vs to kyll nor
 to slep, nor to bear fals witnes, nor to couptt thy
 neighbours goodes, thy neighbours wisse, thy ne-
 ighbours dowghtur, thy neighbours seruand.
 And yett we commytte all this & fare wazs, and
 yett god holdeth his hand Non uindicat, he strykes
 nott, he takes noo bengians, he suffreth, he defen-
 dethe, he maynteyneth vs, he sendeth vs our ne-
 cessarys, he sendeth vs plentithe, & saithe Hec fe-
 cisti & tacui. All thes myscheuis thou haste doon
 and daily dooste commytte, and yett I holde my
 pease. What is this that he saithe Hec fecisti & tacui
 thou doost this and this, & yett I holde my pease?
 Nomore butt that thou daily dooste syne as gre-
 uously as I haue rehersyd or more, and yett he
 saythe I holde my pease. What is þ to say I holde
 my pease? Nought els, butt I strike the nott, I pu-
 nyshethe the nott, I take noo bengians, I holde my
 pease as though he I knewe itt nott. If thou wille
 nott come in, this way, nor when he calleth the by
 grace,

Psalm. 49.

grace, nor by worde, nor with his benefittes and
gyftes, nother for that he spares the, nother for
he defendes the: yet he callithe an other waye.

Misericordia scilicet puniente, with his punyshinge
mercy. For if thou amende not thy lyfe, he wyl
surely punyſhe the, he wyl punyſhe in deed. And
sendyth the fyrſte aduerſytie, tribulaciō, unfortu-
nat chaunces, loſſe of frendes, loſſe of goodes. He
takes by dethe thy wiſſe frome the, thy huſbonde,
thy childe, thy kynſeman, thy frynde that thou ſoo-
derly dyddette loue, that thou this waye mayſte
knowe thy lorde God, that thou this waye mayſte
knowe his myghty hande, hys hyghe power. And
all this whyll, yet toucheth not he thy perſon.
Thou comyſte not yet yn, yet thou takeſt noo heed
vnto thy lorde god. Wherefore he ſendeth morbe,
ſyknes, ſooris, peſtylēs & plagys rounde aboute
the. He ſendes myſery, pouertie, more ynſcarſety,
myſfortunes of the worlde, batell, warre, & other
wtwarde punyſhemētes: and yet he toucheth not
the. And why? For ſoothe, all to alluyt y to knowe
hym, to knowe thy lorde god, to loue thy lorde
God: to feare, dreade, honour, reuerens, & adoure
thy mercyfull lorde & god. Why dothe he this: We-
rily to alluyre the to knowe thy ſylf, to knowe thy
wretchyd lyf, to abhorre thy synne, to punyſhe thy
ſylf here, to crye thy lorde god mercy, to alke forgi-
uenes, to call for grace, to arryſe nowe frōe synne
whils y mayſte. Well, all this yet mouis the not.

Thou continoyſte

Misericordia
puniens.

Quinta miſe-
ricordia.

A puny-
ſhyng
mercy.

cōtinuyste still thynne abhominable life, þ̄ mē-
 dyſte nōtt. wherfore god att þ̄ laſte towchithe
 þ̄, he ſtrykithe thyn owne perſon, thyn owne body,
 with ſiknes, with myſery, with infirmityſ, with
 morbs, with ſoors and other diſeaſys. and when
 thou arte theſ ſtrykyn, then thou cōmyſte home:
 thē thou knowiſte the mighte hand of god, then
 thou knowiſte thy ſilf, then thou cryſte Miſericor-
 dia, miſericordia, mercy, mercy. Thē thou makyſte
 promys to amend, thē thou callyſte for thy goſtly
 fadrē, thou runnyſte to penaūce, thou ſoroiſte thy
 ſyne, thou confeſſiſte the ſame, thou makeſt pro-
 myſys and boweſt to god, to doo this, to doo that:
 and ſekithe all the meanes and wayſ thou kanſte,
 howe a yē to wyn the fauor of god, howe to pleaſe
 thy maker and to amend thy liſe: as the prophete
 ſaith Multiplicate ſunt infirmitates eorum, poſtea ac-
 celerauerunt when ther ſyknes and aduerſites do-
 the encreaſſe, than they runnyſte to god by loue,
 by feare, by prayor and peticyō, by penaūns and
 humble ſuyte. And ſoo doynge, thy lordē god will mynyſtre vnto
 the, the .vi. mercy called Miſericordia remittens. A
 remyttyng mercy, a mercy whereby he dothe re-
 mytte and forgiue the thy ſynes. And nōtt oonly
 þ̄, but beſydes theſ .vi. mercys before reherſyd, he
 wyll rewarde the with his .viij. mercy in heuyn,
 whiche is callid, Miſericordia coronans, A mercy
 wher with he dothe crown and reward the ther
 with

psalm. 115.

Sexta miſeri-
cordia.

Miſericordia
remittens.

A remit-
tyng mer-
cy.

Septima miſe-
ricordia.

Miſericordia
coronans.

with his gloze, with his fruythone, with his eter-
 nall felicitye and ioy. Loo, loo there thou seyste
 nowe, what and how manyfolde mercyes ar in
 god, and howe trewly the prophete spake whene
 he sayde, Quia apud dominum misericordia, In our
 lorde is mercy. Hit follopythe.

A reward-
 ding mer-
 cy.

Litera.

Secunda pars
 huius sermo-
 nis.

The
 secunde
 parte of
 this ser-
 mound.
 Infernus.
 Hell.

For the seconde parte of this exhortacion in the
 lettour rehercyd, Et copiosa apud eum redemptio.
 The Englishe wher of is, There is cōpouse and
 plentifull redemptyon in our lorde god, or at our
 lorde god. And soo well apperithe. For of trewthe
 this grette mercy of god wolde not seas, but con-
 tinoally be warkynge. For when all man kynde
 was losse for the synne of Adame, and condemned
 to the hellys. In soo muche that thether wente
 Adame with all the holy fathers and patryarkes.
 Abraham, ysaac and Jacob, with all the trybs.
 Cue to all the holy womē. Thether wente kynge
 Dauid with all kynges and prophetes. Thether
 wete Johan baptiste with all holy and chaste ly-
 uers. Thether wente the yonge sucklynge & in-
 fantes (whiche war slayne at ther mothers pap-
 pes for Chyestes sake) with all infantes and in-
 nocentes. Thether wente all, all. Hit was Domus
 communis omnibus. Hell was then a comen hows,
 a comen receptable for all the worlde, tyll Christe
 hadde suffrid his passyon.

This mercy mouyd god the fadze to send down
 his sone to redeme this man. This mercy mouyd

D.

the

Matth. 1.

psalm. 101.

Hebre. 9.

the holy gooste to warke in the conception, In the
incarnacion and passyon of Chyste. This mercy
mouyd the sone to come downe and to be incar-
nate. And in very deede came, and was borne of
a virgyn, & walkyd throughe the lande of Jude,
and prechyd, taughte, shewyd myrakles, & callyd
the people to penaunce euery wher. And when he
hadde sufficiently declaryd hym self to the worl-
de, & prouyd hym selfe to be hee. He that the an-
gel spake of. Ipse saluum faciet populum suum a pec-
catis eorum. He that shall saue hys people frome
ther synnes. He that oure prophete alsoo spekithe
of in this psalme Ipse redimet Israel, ex omnibus ini-
quitatibus eius. He shall redeme Israel frome all
hys iniquytes. and soo whē he hadde shewed hym
to be the veray prophete promysed to the worlde,
to be the prophete whiche shulde be the sauioꝝ of
the same: he wolde departe frome hens by deathe.
And chose mortem singularem, a synngle deathe, a
straunge deathe, a deathe by hit selfe, newly yma-
gyned, newly inuentyd, a deathe that neuer man
luffryd but he a loone: the deathe & passion of the
crosse, crucyfpyd, scorpyd, crounyd with thorne,
nayed to the crosse. And soo obtulit semetipsum im-
maculatum deo. He offyrde hym selfe an hoolle im-
maculate, to God the fadze for the worlde, for the
redempcion of man. But the nyghte before hys
passiō, the nyghte before he shulde suffre, he wolde
at hys departure (as frynde doys to frynde) feast
hys

hys disciples, and maad hys paasche, his farwell
 with them, and with them eete the paschelambe,
 • saynge Desiderio desiderauī hoc pascha māducare uo-
 • biscum anteq̃ patiar. I haue inwardely and longe
 desyorde to eate this pasche lambe with you oꝛ I
 dyd, and to giue you this farwell. But what mo-
 uyd hym to be so desyrous to eate this lambe, this
 pasche, this phaase, w̃ hys disciples? Hit was not
 for famen, hit was not for hungre, not for gredy-
 nes of appetite, nother yett for the pleasur that he
 hadde in meate and dꝛynke: but for the oonly de-
 syr, that he hadde to passe oute off this worlde to þ
 heuyns by deathe, by passion. To shewe therby,
 that we soo muste doo, to shewe, that ther is noon
 other waye to heuen but by deathe, by passion, by
 aduersytie and tribulacion. He dydde this also, to
 shewe the mysterys of this pasche, whiche is callyd
 • in Greke Pascha, in Ebꝛewe Phase, in Laten Transi-
 • tus, and in Enlishe a passage: a transicion, a depar-
 • ture, oꝛ a goynge a way. Whiche feast of pasche,
 was euery yere solemly kepte amonges the
 Jewes, in remēbraunce of the passage of the aungel
 of God that straake thoroushe oute the real-
 • me of Egypte in oon nyghte Omnem primogenitum
 • ab homine usq; ad pecus. Whiche aungell slewe and
 kyllled all the eldiste chyldren of man and beeste.
 And begane with the sone and ayre of the kynge.
 And to aduoyd this strooke and plaage amongys
 the Israelytes, they were comāunded by Moyses,

Luc. 22.

Agnus pasca-
lis.

The pa-
scallam-
be.

Pascha,
Phase,
Trāsitus.

Exod. 12.

euery house that was able, to kyll a lambe. And if they hadde not suffycyēt nombre of his oune to eate the lambe, then to take an other sample: and kyll the lambe, and sacryfice the lambe, and eate the lambe, and take the bloode of the lambe, and spynkyl hit vpon the postes & groundels of the dooers. whiche doon, when the frykynge aungell came to doo this bengians, and sawe the blude of the lambe oon the postes, he lefte that house and passyd by, and straake not ther.

And that nyghte they passyd ouer the sees by myracle, and were delyuered and broughte oute of the thrauldome and dangioz of Pharaο, and broughe in to lyberty, in to wildernes, wher god fedde them with manna, and gaue them water oute of the harde stone, and so passyd and were delyuered frome thes grette daungioz. And in remembraunce of this grette benefyte that God shewed to the Israelytes, they bled this ceremony of the pasche lambe yerly by cōmaundemente. And Chryste as he hym selfe doothe wittenes in Mathewe, saythe, Nō ueni soluere legē, sed adimplere. He came not, he saythe, to breke the lawe, but to fulfyll hit. He wolde doo and didde, as the lawe was in this behalfe, celebrate this feast of pasche, in etynge the pasche lambe. He didde also celebrate this cene & sooper of etynge this pasche lambe, to shewe hys passage and departure oute of this worlde, to shewe howe this worlde passythe & baneth hithe

Matth. 5.

Cur Christus
celebrauit pascha.

Whi Chri
ste dyde
make his
cene.

neshithe a way, to shewe that this worlde is but
 transitory and not permanente, to shewe that
 , Mundus transit & concupiscētia eius. That y^e worlde 1. Ioan. 2.
 passithe and all his concupiscency and pleasure, &
 shall a way, & hath noo permanency here. The
 apostell affirmethe the same in other wordes, but
 , lypke sentens, saynge Præterit figura huius mundi. 1. Corin. 7.
 See howe thes twoo autours do th aggree to ge-
 , ther. The toon saythe Transit mundus & concupi- Concupiscen-
 , scencia eius, this worlde passithe and all hys cōcu- tia huius mun-
 , piscēcy. the tother saythe Præterit figura huius mū- di.
 , di, the figure of this worlde passithe. The toō cal- The con-
 , lys hit the concupiscency of the worlde, the tother cupiscēcy
 callys hit the figur of this worlde, and bothe ys of thys
 oon. Why what ys this concupiscēcy, and what is worlde.
 this figure? Merely noo thyng els, but the pōpe Figura mundi.
 of this worlde, the pyrd and glory of this worlde, mundi.
 the vanytie & pleasur of this worlde, the daliynge, The
 the sporte, y^e play, eatynge, drynkyng, passetyne, fygure
 the myrthe, the ryches, the honour, the power & of this
 auctorytie of this worlde: y^e helthe, strenghe, wis- world.
 dome, the beouty, the lyffe. All thes & lypke other,
 ar called the concupiscency and the figure of the
 worlde. And all thes passithe and vanythithe a
 way, And the worlde passithe wth all. Her may you
 now see, what is this worlde, what is the concu-
 piscency and the figure of this worlde.

Here may you see, howe byttill this worlde ys
 wth all his concupiscency and figure of the same.

Wth iii. Howe

2 Regū. 14.
Aqua.

Stulticia quorundā senum.
The foly of ſū olde pepull.

Howe transitory, howe hit passithe and banyshi-
the a way. And howe we doo passe and banyshe a
way w hit. And he that settis mooste by hit, shall
percaase sūnyft goo frome hit, sūnyft war wery of
hit. Wery of eatynge & drynkyng, wery of spote
& play, wery of daunsynge, syngynge and long ly-
ynge a bede, wery of hūtyng & hawkinge & other
lypke tryfullynge. And yet we make as muche of
hit, as thoughe it were the iops of heuen, as thou-
ghe hit shulde neuer haue ende, as thoughe we
shulde neuer dye. And yet we dye, we dye & passe a
way with the worlde, and with his concupiscen-
cys and figure. Ecce morimur (saythe scripture) &
quasi aqua dilabimur. Loo, loo, we dye & slydd forthe,
as the watuz doys. A streame of watuz be hit ne-
uer soo styll, yet euer hit rūny, hit rūnythe & pas-
sithe secretely, and soo secretely that annethe hit
kan be perceyued: and yet hit passithe. Soo we,
we slydd a way, our lyffe goythe frome vs, our
yerys passithe, our infancy is waastyd, our childe-
hodde is spente, our adolescency is goolt, our
younge is paste, our age shall a way, and we shall
a way w itt. We waaste and dehay, we wer more
feble euery daye than other, and yet wpll not we
be a knowen ther of. For many doo the say,
euyr when they ar veray agyd, myn yye sight is
as good as euer hit was, I am as stronge and as
lustye as euer I was, I kane caste the barre as
fare as euer I kowde, & drawe as stronge abowe,
and

and shoote as farre, rpyd, goo and runne as luste-
ly as euer I dyde: and wyl not be a knowne of
ther own debilitie; nor howe they decay in nature
ytill and ytill, though he hit be sharpe parcepti-
ble: and yet at lenghe hit is perceyued, at lenghe
hit is openly known. Lett vs therefore confesse
and knowledge our febulnes & weeknes, for this
• kan not be contrapryd. *Mundus transit & con-*
cupiscentia eius. This is true *Præterit figura huius*
, mundi. The worlde passithe and the concupiscēcy
therof. The figure of this worlde banyshithe a
way, and we banyshē with hit. If thou wilt not
believe me in this tale, beleue the course of this
worlde, in whiche thou nor noo mā kan gayn say.
Loke howe the worlde dothe passe and banyshē.

Ther ar fyre agys of the worlde, and. v. of the
ar goon. And the fyrthe is almooste spente. The
fyrste age, was frome Adam to Noe. Whiche du-
ryd. *M. M. CC. xliij* yeres. Adam luyd. *ix C. xxx.*
yeres, yet he is god. Sethe luyd. *ix C. xii.* yeres.
And is goon. Enos. *ix C. .v.* yeres, and is goon.
Caynan. *ix C. x.* yeres, & goon. Halebelaell. *ix C.*
v. yeres, yet goon. Mathusalē. *ix C. lxx.* yeres
and goon. Lamech, Tubal, and Tubalcayn, all
thes ar goon, with all ther stocke of that broode.
And what preuaylis them nowe ther lōge luyys?
They ar gone. That worlde is passe and endyd,
ther longe lyffe dothe not preuayll thē, but dothe
chardge and burdon them by fore God.

.vj. agys
of y wo-
rlde.

Prima ætas,

The

Secunda etas.

The secunde age, was frome Noe to Abrahā, which duryd. *ic. C. xlii. peres.* Noe lyuyd. *ic. C. l. peres.* Noe is gone. Sem, Chame, Japhet, Nemroth, Ruth, Aram, Arpharat, Sale, with all the other of that age for alther long lyuys ar goon, paste and deyd.

Tertia etas.

The thirde age, was from Abrahā to Dauid, whiche duryd. *ic. C. xl. peres.* And Abrahā lyuyd *C. lxxv. peres.* & is gone, & hys succession goō: Isaac, Jacob with the. xii. trybeus, Judas, Phares, Elrome, Aminadab, & all the other, with all that wer of that age ar goon.

Quarta etas.

The fourth age of the worlde, was frome Dauid vnto the transmigracion of Babilō. whiche duryd. *CCCC. lxxv. peres.* yet Dauid is goon. Salomon is goon, with all the nobul kynges of that age, Roboam, Abya, Asa, Iosephat, Joram, Orias, Joathan, Achas, Ezechias, Manasses, w all the other.

Quinta etas.

The. v. age, was frome the transmigracion of Babylon vnto Chyste, whiche duryd. *CCCC. lxxx. peres.* In that age was Ezechiel, Abacuc, Daniel, Salathiel, zojobabell, Eldas, Aggeus, zacharias, Malachias, Neemias the prophites. In this age wer many of the grette prophetes of the worlde, the phylosophers, the orators and poetes. But all thes and all the residue of this age hath playd ther pagiat. They ar spent & goon.

Sexta etas.

The. vi. & the laste age of the worlde, is frome Chyste

Chyſte to the worldes ende. And Chyſte dyed, & he
 to is paſte, the apoſtilis ar goon. The grette em-
 perours Julius Ceſar, Octavianus, Auguſtus,
 Tiberius, Caius, Claudius, Nero, Vaſpalianus,
 Titus, Domicianus, Traianus. And all þ other
 tyll nowe our tyme, they all ar paſte & goon. And
 nowe lyttill memory of them. Who remembrythe
 nowe William the conqueroure of Englonde: who
 ſaythe oons, god haue mercy oon his ſoule: wher
 is kyng Arthure: wher is Godfrey of Boleyn &
 the. ix. myrthyrs: And of this age is paſte M.
 CCCC. xxxv. yeres: and howe longe hit ſhall en-
 dure, god oonly knowys. Sure we be the ende of
 hit ſhall come: vniuer we be of the tyme. The a-
 poſtel ſaythe Nos ſumus in quos fines ſæculorum de-
 uenerunt. We be in the ende of the worldes. And as
 Chyſte dothe ſay in the goſpell, De die illa & hora,
 nemo ſcit, neq; angelus niſi ſolus pater. Noo man know-
 with whan that day ſhall come, when that hower
 ſhalbe noo mā knowith, nother aungell, but oon-
 ly the fadze. We haue ſeen, all mooste by our days
 all theſe ſygnys and tokēs that Chyſte ſayd ſhulde
 come before hys day of iudgement. And when
 they wer come he ſayd that ſhortely after ſhulde
 come the ſuff day. And gaue enſample ther of. For
 it is open in Mathewe, Mark, & Luke, howe the
 diſciples of Chyſte, came ſecretely to hym & aſkyd
 Magiſter, quod ſignum aduentus tui, & conſummatio-
 nis ſæculi. Maytre ſhewe vs what ſigne and tokē
 E. Chail

1. Corin. 10.

Matth. 24.

Idem. 24.

Mar. 13.

Luc. 21.

ibidem.

**Shall we haue of thy compynge to iudgement, and
of the ende of the worlde? He answerde Multitudo
nient in nomine meo dicentes. Ecce hic est Christus, ec-
ce illic. Nolite credere illis. Exurgēt enim pseudochristi
& pseudoprophetae, & multos seducēt, sed nolite ire
post eos quia seducēt multos. Consurget gens contra
gentem, regnum aduersus regnum. Erunt pestilentiae,
fames, terrae motus magni per loca, terroresq; de caelo,
& signa magna de caelo erūt. Erunt signa in sole & lu-
na & stellis, & in terris pressura gentium praefusio-
ne sonitus maris & fluctuū. Virtutes caelorum moue-
buntur. Sol contenebrabitur, luna non dabit splendo-
rem suum, stellae cadent de caelo. Et statim ueniet con-
summatio. Many shall come in my name (say the
Christe) and shall say loo her is Christe, loo ther is
Christe, her is the veray prophete, this is he. But
beleue them not. For many fals Christes shall
ryse, many fals prophetes: ye and shall take vpon
them to turne vpsodown the worlde with ther
doctryn and techynge: and shall seduce and dis-
sayue many people, but beware giue not credens
vnto them. Peopull shall ryse a yente peopul, cū-
try a yente cuntry, realme a yente realme, naciō
a yente naciō. Ther shalbe grette pestylences,
plagys, famen, hungre, skarcenes, dearthe. Ther
shalbe horryble erthe quauis in sundery places.
Ther shalbe terryble syghthes, ferful tokens in the
heuens, and in the bodes a boue. Ther shalbe
meruelous signes and tokens in the sone, in the
moone,**

moone, & in the sterres. The sone shall wax dar-
 ke, the moone shalbe turnyd in to blud, shall seme
 bloody, and shalbe eclipsyd & loose her lyght. The
 sterres shall faile frome heuen to the semynge of
 man. Et statim erit consummatio sæculi. Soon af-
 ter shalbe the ende of the worlde. Hane we harde
 or seen any of thes tokens by our days? Hane we
 hard of any suche prophetes? Hane not we har-
 de of Arrions? of Wickif? Hus? and many o-
 ther euy nowne by our days? Hane nott we
 seen people ryle a penste people? nacion a penste
 nacio; cuntrey a penste cuntrey? realme a penste
 realme? Hane not we seen batels, sedicion of peo-
 pull in the worlde? Hane not we seen pestilencys,
 plagues, famen, hungre, skarnes, derthe, moreyn
 of catell, mortalitie and deathe of peopull? Hane
 we not seen horryble erthe quakes in diuerse pla-
 ces, euy n this yere: ye in this realme? Hane not
 we seen meruelous strange and brwonte signes
 and tokes in the bodys a boue: by darke eclipsys
 of the sone: by darke eclipsys of the moone: by hir
 apperans sometymes bloody, sometymes darke:
 Hane we not seen many tymes in þe aper blasinge
 sterres: flames of sper? spery dragons flynge by
 the aper: exalacions: impressions: alteracions &
 strange syghtys: terryble thōdors: ferfull & daun-
 gerous lightynngs: shuttynge of sterres lpyke
 as they dide fall: Hane we not see the meruelous
 and outragious surgyous of the sees: do not we
 see the charytie of man wex coude: what shall I

say: Suche tokens and signes as Christe shewed in the gospel to hys apostilis of thede of þ worlde, they ar come, they ar goon, they ar fulfyllid: & remayneth now noon other thyng but euen the expectaciō & lookynge for the promys of Christe, whiche was, Tunc erit consummatio seculi. These thynges fulfilled, shall come þ end of the worlde.

Similitudo.

And gaue vs thes thynges as trewe tokens of this laste day. And by a symplytude sayd, þ when ye see the figge tree, & other trees bringe forth the fruyte, ye may well knowe þ somer is at hand.

similitudo.

Soo lyke wise, when ye see oz her that thes tokēs ar paste, thynke noon other butt thed of þ worlde is at hand. And as the flood of Noe and the destructiō of the Sodoms & Gommozs came sodely as they were etynge, drynkyng, makynge of mariages, playnge, sportynge, byynge, sellynge, plātyng, graffynge, and buyldynge, kame sodenly & sodenly toke them a way: euen soo shall this day come sodenly, and sodenly we shalbe taken and conuayd frome this liffe and brought before our lord God syttyng in iudgement, and ther shall make our grette accōpte & answer for our deades. Sic transit mundus & concupiscentia eius. Sic preterit figura huius mūdi. In this fashone the worlde passithe and banishithe a way, and all the concupiscency and pleasur that is therin. In this fashone the figure and glōry of this worlde passithe. And noo thyng is permanente her vnles itt be the worde

woorde of god, of whome itt is wytten Celum & terra transibunt, uerba autem mea non transibunt. Heu- uen and erthe shall passe, but my wordes (saytthe god) shall neuer passe.

Verbum dei
permanet.

The
woorde of
god shall
stonde.

Luc. 21.

Luc. 1.

Daniel

Heuen and erthe shalbe transposyd in to newe forme of qualities, but the heuen imperial is permanent, constant, immutable, incorruptible, and neuer shall haue ende. For it is wittē Regni eius non erit finis. The imperiall heuē shall neuer haue ende. And Daniel aggreithe w the same Regnū eius non corrumpetur. So this worde of god shall neuer passe, but all thynges that is wittē or spoken in hit, shalbe fulfyllid, noo toote therof shall passe ouerfyled. Nowe if all thynges that this worde spekythe shalbe verifed then this shalbe true that is witten. Tunc superueniet in uos repentina illa dies tanq̃ laqueus. Then shall this day come sodenly vpon you, sodenly, euen as the nett sodenly fallis vpon the byrd. And the euangeliste Mathewe, after that he shewed of the signes of this day, he inferrithe saynge Tunc uidebunt filium hominis uenientem in nubibus cœli cum uirtute & maiestate magna. Tunc, Then whē thes signes ar passe, they shall see the sone of man, Christe god & man cummyng in the clowdes with a grette power & an heuely maiesty. And exhortithe vs to take heed & to wache for this day saynge Vigilate ergo quia nescitis qua hora dominus uester uenturus sit. Waake ye therefore saythe god, for ye know not what

Luc. 21.

Matth. 24.

Ibidem.

Vigilate.

Waake

E iii.

houer ye.

howe your lord god will come to iudgemēt. And
 Marke saythe. *Vigilate nescitis an dominus domus,*
ueniet fero, an media nocte, an gallicantu, an mane: ne cū
uenerit repente, inueniet uos dormientes. Quod uobis
 dico, omnibus dico, uigilate. *Waake, waake ye, for ye*
woote not what tyme the lorde wyl come. wahe
ther in the euenynge, whether at noon days, whe
ther at the cocke crowinge, or in the mornynge.
Waake ye therefore, lest he come sodenly and take
you slepars, not beyng ready for hym. And that
 that I say to you, I say to all the worlde, *Vigilate,*
waake ye. *Vigilate, waake you kynges & quenes,*
lordes and ladys. *Waake ye byshopes and pry*
stes, deanes and archedecōs. *Waake ye knyghtes*
and gentylman, spirituall men & temperall men.
Waake ye iudges and iusticiars, lernyd men and
ministers at y^e lawe. *A waake, a wake & take heed*
of this day, arredy your selues & make ansuer to
that shalbe layd a y^este you. For this day cūmys,
 hit is at hāde. And he gyueth ensample saynge,
 yf the master of a house knewe what tyme y^e theffe
 wolde come to robbe hys house, he wolde wathe
 his house dyligētly, and wold not suffre the theffe
 to breke his house. Therefore he saythe, be you e-
 uer ready and watchefull, for ye knowe not the
 houre when god wyl come in iudgement to iuge
 the worlde. And by all thes ensamples he inten-
 dithenoon other, but to shewe the lodē cūmyng
 of this day, and to make vs watchefull and euer
 ready

ready amentle the cunynge therof. And thus
to the we the transitiō and passage of this worlde
and of all wordely thynges, Chyſte dyde celebrate
for a remembrauns of that and of this passage
frome hens, this pascall ſooper.

Secundarily he didde celebrate this mayndy,
for that he woulde end and ſynne the old testa-
mēt, as touchynge the ceremonys, iudicialis,
ſacrificis, figurs, and ſhadowes of the ſame: and
dyde institute a newe euangelicall lawe. And ſoo
didde eate this pascall lambe. Not pyncipaly for
that pascall lambe, not pyncipally for that legall
& figuratiue lambe: but for to fulſyll the thinge,
the truthe and berpte, whiche that lambe didd
figure and ſignyfie,

And ſoo the thirde cauſe why Chyſte dydde
make this mayndy, was to institute in his ſayd
ſooper, not oonly that euangelicall & newe lawe,
but alſo to institute the lambe of the newe lawe,
the lambe of god, the lambe that ſaynt Johan
baptiſte ſpake of when he ſayd Ecce agnus dei, ecce
qui tollit peccata mundi, Beholde and ſee the lambe
that takithe a way the ſynne of the worlde, that
hyghe ſacrifice of the newe lawe, the mooste holy
ſacrament of ſacramentes, the veray body and
blood of our ſauour Jeſu Chyſte. whiche he didd
institute and ordayn in this hys laſte ſooper. And
dyde ordayn and institute in the ſame, the office
of the holy maſſe, & the ſacrament of order, preſ-
holde

.2.

.3.

LUC. 1.

Luc. 22.

hodd of the newelawe, guyng to hys disciples & to ther successours pyestes, auctoritie and power to cōsecrate this sacramēt, to cōsecrate hys body, to cōsecrate hys blud, saynge vnto them Hoc facite in meam cōmemorationem. Doo you the same, cōsecrate you this sacramēte of my body and blud. Be you byshopes & pyestes, institute you other bndre you to doo the same in remembrans of me, in remembrans of this sooper, in remembrans of my passion, of my beyng her with you, of my manyfolde benefites shewed her vnto you.

4.

Ioan. 17.

Marc. 26.

Widem.

The fourth cause why he maad hys mawnde to hys disciples, was to shewe at the same sooper, that thynge whiche he so often and many tymes expellyd a fore: that was, that he wold suffre hys passion and deathe voluntarily: & that oon of hys disciples shuld betray hym. For he sayd at y same sooper, Vous ex uobis me tradet. Don of you shall betray me. And in Mathewe he gaue them a token and sayd. Qui oscingit mecum manum in paropsi de, hic me tradet. He that puttis hys hand in my dish, shall betray me. In so muche that euery oon of them sayd, Nunquid ego sum domine: nūquid ego sum: nunquid ego: ys itt. I lorde: ys itt. It ys itt. It. And soo to fack oute the matter, Judas sayd as o ther dydd, ys itt I lorde: To whome Chyste holdynge hys peas of the name of the traytor, sayd, Tu dixisti. Thou hast spoken. As who say, Thou woldyste bolster itt out with wordes, but hit will not

not serue the. Thou art spyed. God knowys thy purpose. And yet to call hym to grace and to repentans, he sayd Væ homini illi per quem filius hominis tradetur. Bonum erat ei si natus non fuisset homo ille. Woo be to hym that shall betray the sone of man, Chyste the sone of the virgyn. It hadd been muche bettor for neuer to haue been born, than to doo that acte.

Ibidem.

Firstely Chyste desiryd instantly to celebrate this cene & sooper wth his dysciples, to teche the & vs certayn documentes, certayn godly ensamples, whiche he at the sayd sooper didd shewe for thers and our instructions. He taught them to pray.

.5.

Quia hymno dicto, exierunt in montem oliueti. He and they sayd an hymne and laudes to God, & then went he in to the mounte of Olyuet. He taughte them to gyue thanks to God. Nam gratias agens, fregit, & cetera. He gaue thanks to god when he dydd consecrate hys mooste precyous body. He taught also paciency, in that pacyence whiche he shewyd towardes Judas, suffrynge hym so muche as he dyde, & namly in soo grette a cause. He taught vs charytie, in that he shewyd suche charytie to the worlde, that he wolde suffre passio for man. He taught vs humyltie, in that he soo lowly dydd humble him selfe, to washe & wypppe the feete of hys disciples. Omnis Christi actio, est nostra instructio. Every acte of Chyste, is an instruction and a lesson vnto vs.

Ibidem.

Laudeis
& thākes
to god.

Pacyēce.

Charitie.

Humly
tie.

Gregor.

If.

And

And whē Chrīste came to Petur proferynge to
 haue washyd his feete, he refusid saynge, Shalte
 thou washe my feete? Shalte thou? Thou the
 maystre and I thy seruaunt? Thou an innocent
 and I a synner? Thou so holy and I soo wretched?
 thou my creator? & I thy creature? Thou god and
 I but a vile mā? Shalte thou? Nay, nay, hit shall
 neuer be sayd of Petur, that he shall suture the soo
 hyghe of maiesty, to washe the feete of soo lowe &
 vile a person as Petur is. And beyng a stumpyd
 with the thyng, of a greate zeale and reuerens
 he owyd to hys master Chrīste, he refusid hit. To
 whome Chrīste sayd, Petre, si non lauero te, non ha-
 bebis partē mecū. Petur if þ I washe the not, thou
 shalt neuer haue parte with me. He mēte, in his
 kyngdom of heuene. Whē Petur hard Chrīste soo
 say, he maad ansuer Domine, non tantum pedes, sed
 & manus & caput. Lorde, rather thē I shulde lose
 my parte with the, I pray the washe, washe lorde,
 not oonly my feete, but also my handes and my
 hedd. What is all this? Mysterys, mysterys, secre-
 tys, archans, hydd thynges, and thynges, than
 oonly knowen to god. For Chrīste sayd playnly.
 Quod ego facio, tu nescis modo, scies autem postea.
 Thou kuowyste not yet Petur what this matter
 meanys, but her aftor thou shalt knowe. What
 is this than to say, if I washe the not, thou shalt
 haue noo parte with me? Nought els, but if that
 god do the not washe vs within in our soulys, we
 shall

ibidem.

ibidem.

Joan. 13.

shall neuer be saued. Hit is god þe washythe, hit
is god that purgethe, hit is god that makes cleue
the inward man, hit is god þe clengethe the soule,
hit is god that remytteth and forgyueth synne.

• Quis potest dimittere peccata nisi solus deus? Only
god, only god forgyueth synne, & washithe the
soule. Petur ther for yet not knowynge the grette
mystery of thes wordes of Christe, sayd at aduen-
tur, lord wash me, wash me lord, washe bothe
my feete, my handes and hedd.

What is this þe Petur sayd, washe bothe feete,
handes and hedd? Merely to open the matter cle-
rely vnto you, by thes handes ar vnderstand ope-
ra hominis, the markes and deades of man. For þe
handes ar the principall instrumentes whereby
man doys warke and labor. Therfor by the han-
des ar vnderstand here, warkes & deades. The
thy euill warkes muste be washid cleue by penas
or thou goo to the grete mayndy of god, or that
thou receiue thy maker. And not oonly thy han-
des thy warkes, but also thy hede: whereby is vnder-
stand all thy fyue sensys, thy fyue wittes, for in
thy hedd ar all thy sensys. Ther is thy sight, thy
heringe, thy smellinge, thy tastinge, and thy tou-
chinge. The senses other wyse callid thy fyue
wittes, muste also be, by penans washid. Thy
wanton yye and vnclene lookes whiche hathe al-
lurid bothe the & other to syne. The eres whiche
thou harte voluptuously bestowid in heringe of

¶ If.

lyght

Marc. 2.

Manus.

Caput.

Oculus.

Aures.

Nares.

Os.

Lingua.

Tactus.

Pedes.

Opera.

lyght wanton communicacion, of slaunderous
wordes, fylthy langwage with suche other. Thy
delicate noose, wherwith thou haste bene puokyd
to pleasur, to voluptie, to glotony, to carnalytie,
to delycacy of swete smellis, to pleasante sauers,
to fragrant odours: whiche pullithe the many
tymes frome god to the worlde, frome the spyte
to the fleshe, frome spirituall pleasour to carna-
lity. Thy delicate mouthe by pleasour of taaste,
hathe allurid the to glotony, to excelle of meates
& drynkes, whiche makithe the clerely to forgett
god, to be all fleshy, all carnall, all bestly in ly-
uinge. And in this mouthe is also vnderstand thy
tunge, thy speche, thy manyfold lyght wordes, fil-
thy prouocacions to syne, slaunderours wordes,
grete othes, haynous periury, muche blasphemy,
disdaynous wordes, fals witnes, vntrewe repor-
tes, flattery, detraction, dissencion, yll counsell, co-
uenticles, maledictions, conuicious language,
crakings, boostings, murmuring wordes, excu-
sing, of yll, fals detectiō, with many other lypke.
Of all thes thy hede muste be washid, with thyne
vncleane towching, and all other thinges cōcer-
nyng the abuse of thy fyue sensis. And hitt is nott
ynowghe this to washe thy hedd and handes, but
thou muste also haue thy feete clen washid, wher
by ar vnderstand thyne affections, thyne inclina-
cions and desiorus to syne. I mean, to purge the
loo cleane of thy wykyd deades, of myspēdinge thy
fyue

fyue senses & wittes, of myfusinge the body and
guddes: that noo thyng remayne of them vn
purgid. yett all this is nott sufficient, vnesse thou
clensethe also of all thyn affections, of all thy de- *Affectio =*
spours & inclinaciōs thou haste hadd vnto synne. *nes.*

See that the; remayn in the when thou shalte
come to this mawndy noo actual dead of synne,
noo desyor of synne, noo affection, noo plea-
sur, noo delectacion, noo consente vnto synne: noo
smell, noo smake, noo colour, noo taste, noo payn-
te of synne: but all clē, all pure, all fapre, all freshe
& newe burnyshed whē thou shalte come to thys
grett feast, when thou shalte receyue this holy
foud, this holy sacrament, the real & veray pre-
cious body and blud of our sauior Iesu Christe,
god and man.

Christe didd ordeyn and institute this holy sacra- *Cur Christus*
ment of Euchariste for fyue principall causes. *instituit sacra*

• Don, propter sue passionis memoria. For that we *mentum Eu-*
shulde principally remembre his pangys, his *charistia.*

passion, his deathe, and what commodities cam *why*
vnto vs therby. To remembre howe he beinge, *Christe*
here, what inward loue, what hyghe charitie, he *didd or-*
shewed vnto vs in that he wold in suche manor *dayne &*
suffer for vs, for our redempcion, for our satisfac- *sacramēt*
cion, for our iustificacion. For & he wold boche *of the au-*
lasse to leue hym selfe here to feede vs with all. *ter.*

Thes grette benefits kan neuer be recompensyd *Prima causa.*
oon our behalfe.

¶ iii.

Secondarily

.2.

Secondarily he ordeyned this his holy body & blud here in sacrament, propter uniuersalis ecclesie consolationem. For the consolation and cumforte of his vniuersall chyrche, whiche is his spouses & he the spouse. And byt ault he hade determyned to goe frome this worlde to his fadre by his bodily presens in his manhod, in forme of man: and wold nott leue his spouses her cumfortes, as a widowe with oute a spouse, and wold nott leue his mysticall body here w oute a hedd, of whiche body we ar all membars: he wold ther for tary her with his spouses, he wold tary her with his mysticall body the chyrche in an other forme, in an other shape, i forme of bredd, i forme of wyne: And wold nott leue vs cumfortes, bytt euer to be present with vs, euer to be amongs vs in his chyrche, to cumforte his chyrche, to mayntayn his chyrche, to strenghe his chyrche, and the holy sacraments of the same, to strenghe and mayntayn his faith. And therfor said Ego uobiscum usque ad consummationem seculi. I wil be with you continually to the worldes ende.

Matth. 28.

.3.

Thirldy he didd institute this mooste blyssyd sacrament of his body and blud to be amonges vs propter consolationem nostram singularem. For our singular cumfortes. That every man singulary, mought & may haue cumfort ther of. That we may in all causes of necessitie, come to the chyrche, resorte onto hym, ther to wurshipe, ther to adoure

adoure and serue hym, ther to cry and call vnto
hym in tyme of prosperytie, in tyme of aduersytie,
in all causes of necessitie.

In prosperitie, to geue to thy lord god lawdes, *Tempus pro-*
praisinges and thankes: thankes for his bowen *spertatis.*
tuous gudnes to the shewid, thankes for that he *Tyme of*
hathe maade the, prosperid the, preferuid and de- *prosperi-*
fendid the, promotid the, called & to honor. *ties.*
for that he hathe geuen the landes, rentes, worl-
dely subitans. for thes and suche other oughtiste
thou daily to visite the chirche, ther to kneell a
fore thy lord god in sacrament, ther to hold vp thy
handes, ther to giue thankes to thy lord god, that
he may contynowe his gudnes vnto the. Forgett
nott therfore, forgett nott thy lord god in tyme
of prosperytie. for if thou do, he will forgett the in
tyme of aduersytie. Forgett thy lord god, & thou
shalte dehay. Forgett thy lord god, & his grace,
his mercy, his ppye, his benignytie and ben-
tuousnes, shalbe withdrawen frome the. And &
goen, whate arte thou, butt as a man leste in a
battell nakid: leste with oute armor, w oute we-
pone, leste euē in thyn enemys handes. In tyme *Tempus aduers-*
of aduersytie, thou oughtiste hyer to resorte to *sitatis.*
thy lord god for helpe, for socour, for cumforte, for *Tyme of*
he is our oonly refuge, he is our oonly cumforte, *aduersi-*
and defender in all our tribulacions and aduer- *ties.*
sities. As our prophete witnessithe in his psalme
• Deus noster refugiū & uirtus, adiutor ī tribulationibus *psalm. 45.*
quæ

2. Corin. I,

que inuenerunt nos nimis. In all thy necessities and tribulacions resort to this thy lord god, as to thyn only refuge, as to hym that is only abull to defend the, to strenghe the, to helpe the in all thy necessities. For he is as witnesseth the apostul Deus totius consolationis, qui consolatur nos in omni tribulatione nostra. He is god of all cōfortes, which comforth ys in all our tribulacion. In some tribulacion, man may comforte the comfortles, but in all tribulaciō, hit is only God that may comforte. nāho is abul to helpe in batell, in siknes and plages, & in the tempestuous sees, but only god: nāhiche sendis batell, whiche sendes syknes, derthe, famen, hungor, pestilens, plages, and the vehement stormes & surgious of the sees, in punyishment of our synnes. Call therfore, call to hym, for he is the veray and only comfortar in all tribulacion and aduersitie.

4.

The fourth cause why our sauioz Chryste and god dydd institute and ordayne, ye & leue hym silse her in sacrament, in forme and lyknes of bredde & wyne, was Propter nostram internam consolationem, For our inward consolacion and comforte. And that forasmuche as we dayly doo synne, daily offende and displease hym: he woulde therfore that we shuld daily offer or cause hym to be offerd byp to god his fadre, as the most hyghe sacryfice, soo to pacify the grette wrathe and displeasur of god. For in the old lawe, the pryte and bylshope was commaundyd

commaūdyd to offer for the people certayne bea-
stys & the blud of beastes in sacryfice, soo to please
god, soo to reconсыл man to god.

Lypke wyse Chyste hathe ordeynid in his newe
lawe, a sacryfice to be offerd daily for the peopull
to god. As the apostul reherlithe in hys epistell to
the Hebrews Omnis pontifex ex hominibus assum- Hebre. 5.
ptus pro hominibus constituitur in his quæ sunt ad de-
um, ut offerat dona & sacrificia pro peccatis. And also
folowithe, Et quia ipse circūdatus est infirmitate, pro-
pterea debet quemadmodū pro populo, ita etiam & pro
semetipso offerre, p peccatis. Every bysshope is ele-
cte, chosen, & ordeyned in y^e chirche for y^e peopull,
in suche thynges as appertaynythe to god and to
the soule of man. And shewithe wher for, ut offerat
dona & sacrificia pro peccatis. To offer vpp gystes &
sacryfice for synnes. The bysshope & pryte in the
old lawe, was ordeyned to lay vppon the aulter
suche gystes as the people gaue to god. As beastes,
byrdes, tuthis of frutes, almes, with such other.
Soo to please god and pacify hys wrathe. Soo
to be cleasyd & purgyd from certayn infections
of the body. Soo, to be maad abull and worthy
to enter in to the tēple of god. And nowe the by-
shopes and prytes thoughe they be synners, ar
ordeyned as the byshopes and prytes wer in the
old lawe, to be meanes and be sechers betwē god
and man, & man and god, for y^e synner. To pray
to god for hys peopull. To offer vpp dona, gys-
tes,

tes, whos gyftes? Ther gyftes, ther oblacions; ther tuthis, ther fruytes, ther almes: whiche they doo giue to god and for goddys saake. Et sacrificia. And to offer vpp sacryfice.

They kyllid beastes in the old lawe, and the byshope & preste offerde vpp the blud. But nowe in the newe lawe, Christe and god is maad this sacryfice. He was oons slayn and put to passion and deathe, he was oons offerd vpon the crosse, and is yet daily and shalbe to the worlds ende offerd in sacrament, hys own veray body, hys own veray blud. The blud of kyddes, gootes, bullys and of byrdes, dydd in the old lawe sanctyfie, purge & clense, thos that wer conuynate & dyscolid in ther bodyes. Howe muche more the dothe the blud of the newe lawe, & blud of Christe (as thapostell saith) clense and purge oure consciencys frome deadly markys, & makyth vs apte to serue god, & bynges vs a yem in to hys fauor. This is the hygher sacryfice whiche all the sacryfices in y^e old lawe dydd figure, and dydd signyfie this sacryfice to come, which shulde be and is the veray trewe sacryfice.

The fyfth cause why he dydd institute this holy sacramente, and leue hym selfe here in that forme: was for that he hadd comaundyd vs to eate hym and to receyue hym, saynge, Nisi manducaueritis carnem filii hominis & biberitis eius sanguinem, non habebitis uitam in uobis. Unlesse ye eate the fleshe of the sone of man the sone of god, and drynke hys

Hebr. 9.

.5.

Ioan. 6.

hys blud: ye shall haue noo lyffe in you, yet shall
 not haue the lyffe of grace, the lyffe of glory. Of
 this fleshe he saytht a yen, Panis quem ego dabo, ca- *Ibidem.*
 ro mea est pro mundi uita. The heuently food that I
 gyue you in forme and similitude of bredde, is my
 fleshe, my body, which I gaue to gyue lyffe to the
 world. And a yen sayth eyn ther, Caro mea uere *Ibidem.*
 est cibus, & sanguis meus uere est potus. My fleshe is
 very meate, and my blud is very drynke. And af-
 fymeth astowward, Qui manducat me, ipse uiuet pro- *Ibidem.*
 pter me. He that eatyth me, he shall lyue by eatyn
 ge of me. ye & yet farther saythe. Qui manducat hunc *Ibidem.*
 panem, uiuet in eternum. He that etyth of this liuely bred,
 of thys heuently food, shall lyue euer. Here may we
 perceyue the eintere loue of god towarde vs,
 hys liberalitie, hys bowntuousnes, whiche woulde
 nourishe vs w sooo precyous a meate, whiche woulde
 leue her behynd hym for vs sooo greate a treasur,
 sooo ryche a iewell, sooo precyous a relyke, sooo heuē-
 ly food, sooo glorpyous and angelike meate, manna
 manna, aungels food. which woulde feed vs w this
 hys mooste whorty body & blud. And vndre thys
 maner, sooo to vnytte, sooo to knytte and incorpo-
 rate vs into hym, & hym into vs. whiche woulde
 gyue hym self into vs, whiche louyd vs sooo dearly,
 whiche sooo myghtely dydd defend and protecte
 vs, and brought vs oute of thys awldome. And this
 vnyon in recepyng of this holy sacrame, is
 a token of that vnyon in glory, wher as he wyll
 G ii vnyte

bryte vs vnto hym in hys heuenly ioy by hys glo-
 rious presens. And where as he dothe her feed vs
 with thys hys precyous body and blud, soo there
 shall he feed vs wth the fruytione of hys godhede.
 where he shalbe all vnto vs, He shalbe to vs ther,
 food, meate, drynke, clothe, apparell, house & ho-
 me. He shalbe vnto vs ther, ryches, helthe, quyet-
 nes, cōfort. He shalbe vnto vs ther, the lyffe, the
 crown, the reward eternall, the euerlastyng glo-
 ry and felicitie. Omnia tibi erit Christus. He shalbe
 vnto y^e all, all, what soeuer thou wylte despayre to
 haue, he shalbe that vnto the, in hym thou shalte
 haue hit. W^hitt folowithe in the leter.

Litera.

Coenantibus illis, accepit Iesus panem, & gratias a-
 gens, benedixit, fregit, dedit discipulis suis dicens, Acci-
 pite & manducate ex hoc oēs, hoc est corpus meū quod
 pro uobis tradetur. When they had supped, Iesus
 tooke bred in his handes, & gaue thanks to God
 hys fadze. He blyssyd the bred and consecrate the
 same, and by hys godly power & hys worde, dydd
 conuerte the bred in to hys body, and turne the
 substans of bred in to the substans of hys body.
 He bzaake hit, he deuyded hit and gaue hit to hys
 disciples, to euery of them a porcion of that cōse-
 crate hooft, to euery of thē the hole sacramente
 of hys body, whiche was hooill in the hooill, hooill,
 integre and parfaythe in euery parte. Saynge
 vnto thē, Take hit, eate hit, thys is my body, Hoc
 est corpus meum. Thys is my body. Thys is my be-
 ray

ray reall body. Corpus meum, my body. Noo fantastical body, noo faynid body, but my veray our body: the selfe same body that shalbe for you betrayed, sold, crucyfyed: that shall dye for you vpon the crosse.

- Et accipiens calicem, gratias egit, dedit illis, dicens, *Math. 26,*
• bite ex hoc omnes. Hic est sanguis noui testamenti, qui
• pro uobis & pro multis effundetur in remissionem peccatorum. He tooke a chalice, a cupe, full of wyne:
• and gaue thanks to hys fadre, he dydd cōsecrate hit and gaue hit to hys disciples saynge. Drynk ye
• all of this, thys is the blud of the newe testament. Nott the blud of the olde testament, nott the blud
• of the pasche lambe, nott the blud of the Jewis sacrifice, nott the blud of bestes: but this is the
• blud of the newe testament, of the newe sacrifice, of the newe lambe: the blud of that lambe that
• saynt Johā baptiste spaake of Ecce agnus dei, ecce *Luc. 1.*
• qui tollit peccata mundi. The blud of the lambe of god, whos blud dothe take a way the syns of the
• worlde. This blud as vppō this day sprynkild oon the postys of the crosse, sauyd and dothe saue the
• pepull frome the strykynge angell & deuyl, frome hys temptacion & frome all hys power. For wher
• soo euer the deuyl (whiche was soo victoriously ouercome by this blud sprynkild vppon the crosse)
• doo see the sygne of this crosse, he flees, he bypdis not, he strykys not, he cannot hurte. Saynt Bernard saythe, *Bernard.*
• Damones ubicunq; signum crucis uident, *rint,*

Singnū crucis.

**The
signe of
þe crosse.**

rint, territi fugiunt. where soo euer the deuyl doo,
see the signe of the crosse, he is a frayd, he flees a
way. And for that cause when soo euer the deuyl
doo come by temptation or by yll thoughtys, the
gud christen man, the gud christen pepull, a none
makys the sygne of the crosse of Christe whiche
was tyncte, spottyd, spynolid & stainyd with the
blud of our sauior Iesu: that by this sygne, they
may be protected and defendyd frome this stry-
kyngge angell the deuyl, & frome all hys tempta-
cions and pover. And lyke wise whe thou goyste
to bedd, & when thou rysste frome thy bedd, thou
blyssste þ with this sygne of the crosse. And why?
For whe thou goyste to bedd, þ art not suer we-
ther euer þ shalt ryse a yen or not: thou art not
suer what dangiours shall fall to the that nyght,
what temptacions, slepyngge, wakyngge, what fyl-
thy dremys and ymaginacions in thy slepe. To
defende the ther for, thou armyste thy selfe with
the sygne of thys crosse. Soo when thou rysste, þ
knowyste not what chauncys, what mysfortuns,
what occasiōs of syne shall happē, what dangiours
thou shalt be in that day. Ther for to aduoyd all
yll chauncys, all mysfortuns and dangiours that
mought fall: the saythefull christen man crosseth
& marketh hym self with this sygne soo to be suer
frome the tyranny of the deuyl. And soo lyke
wise when the saythefull man takys any iurney,
or putt hys foote in the styrope, he blyssyth hym
selfe.

selfe. Lpke wise when he entreth the sees, ba-
tell, or any other dangerous iurney, he maketh
this sygne, he remembreth this passio, he callith
to hys mynde the merytes of this blud, that he
may by vertue ther of, bee the more surer frome
daungiors that may chaunce, and specially frome
the grette tyraunte the deuyll. And this crosse
hathe this vertue by reason of this blud of Chyrlte
that was shedd bypō hit, in whiche blud this crosse
se was sacryde and maad holy, and muche more
vertu gounen onto it, then man kan expresse. And
that was hit that mouyd the aplye Paule to say.

• Mihi absit gloriari nisi in cruce domini nostri Iesu Chri- Gala. 6.
• sti per quem mihi mundus crucifixus est & ego mundo.
• God forbede that I shuld glory butt in the crosse
of our lord Iesu Chyrlte. In hys deathe, in that
hooft and sacryfice bypō the crosse offerd, in that
holy body, in that expiacion and purgynge sacry-
fice, in that our sanctifycation, our iustificacion &
redemption wrought by our sauio. Iesu on the
crosse, naber in standithe my desyer, my helthe,
my felicitie, myn anchore, my only refuge, my
hoope and expectaciō, what shall I say? In that
standithe my only glory, comforte and ioy. And
dydd abiecte all wordely comfort and glory to ioy
in this. Soo that all wordely delectacion he sett
naught by, for by this the worlde was dedd to
hym, & he as dedd to the worlde. And to retorne
a gen to the wordes of Chyrlte.

Chyrlte

sanguis Christi.

The blud
of Christe

Philosophus.

Christe sayd this is my blud, my blud. And to shewe the clernes & trauke of the same, he addyd Qui pro uobis & pro multis effundetur in remissionem peccatorum. Whiche blud shalbe shedd for you and for many, in remission of syns. But why didd Christe say, this blud shalbe shedd for you & for many, and not for all? Dydd not he shedd this blud for all: dydd not he with this blud redeme all the worlde yee verely. He redmyd all, he boughte all, he rauoulound all.

This blud quantum ad sufficientiam, touchynge the sufficieney, the efficacy and vertutther of: was sufficiente and dydd verely redeme all the worlde. yee and was sufficiente if euer hadd ben C. worldes moode. Quia finis ad infinitum nulla est proportio. Ther is noo proporcio betwen that that is synpte, and that that is infynpte: betwethat that hathe ende, and that that hathe noo end. The holy blud of Christe is infynpte of vertu and of strenghe, the syne of man is synpte and hathe ende. Don droope ther for of this blud, hadd ben and was sufficiente to haue redemed all thes worldes. But quantum ad efficientiam & effectum, touchynge the effecte ther of, hit takys not effecte in euery person, by cause many dothe nott fashon, shaafe, nor apte them seluis, to be partteyners of the effecte and vertu of this blyssyd blud, by reason of ther weched lyuynge: but dothe by ther synnefull lyffe, putt boltes and barres, lettys and impedimētyes bytween them

thent and hit. They shutt the doores and the wyndous a peny hit. They doo as he that is in a house wher the wyndous ar open & the sone beames shynynge mooste clere in to the house, and gyues lyght to all that ar within: whiche wylfully dothe shute the wyndous, & shute oute the sone beames, by reason wher of, he is left darke in þe hous. The sone beames geueth noo lyght vnto hym, he losse the commoditie of the operacion of the sone. But wha is in the faulte: The sone beames: Nay. For the sone dothe þe in hym is, he sende the down his beames, he giueth oute his light, he dothe his nature: but thou repellst the light frome the wylfully. Thou thy self art in the fault that thou lacke light.

So her, Christe hath shedd his blud for the & vs all. Christe hath lefte the vertu therof amonges vs, Christe hath wrought all our redemptiō: but many of vs dothe voluntarily exclude the vertu therof frome vs, by our yll lyffe, by our wretched deades, by our synfull actes, by tabbreche of the lawes of god. And this voluntarily dothe exclude our selues frome the merites of this blyssyd blud, soo that we can not take the effecte nor commoditye ther of, that hit kan not effectuously warke in vs, and that by our own negligency and not for the lakke of the vertu therof. And thus our lord god prouided and ordeyned for our own commoditye & wealthe, and that we shuld not be lefte

her comfortes, hys own blyssyd body and blud in sacramente. And gaue to the pryste auctoritie to consecrate hit, by whiche holy consecration the bread is conuertyd in to hys body, and the wyne in to hys blud.

*virtus uerbi
dei.*

The ver-
tue of the
wordes
of god.
Missa.

But the pagan & infydell wull say, howe may thys be? how may bread be tournyd in to fleshe, & wyne in to to blud? Merely hit is doon Verbis Christi by wordes, by vertu of the wordes of Christe. The residue of the masse beyns the wordes of consecration, is other prayer, or lawdes to god, to make hym beneuolent vnto vs. We pray to god ther, for kynges, for quynes, for the nobils & astaties, for the comynalty, and for the hool body of the chyrche mylytant. We pray ther, for reste, tranquillitie and peas: for the comē weale, for the surceesse of plagys and aduersities, for comodious weather, that the fruytes of the earthe (wherby man and beaste shall lyue) may be saued: we pray ther for all other thynges necessary. Soo that muche parte of the masse, restithe in laudes & praysynge of god, and in prayor and peticiō to god. But whē the pryste dothe come to consecrate this blyssyd sacrament, thē he dothe not vse hys own wordes, nor the wordes of man, but the wordes of Christe and god. Soo that hit is the wordes of Christe spoken by þe pryste, to whome auctoritie is geuyn to consecrate, that dothe consecrate this holy sacramente. Whiche wordes of Christe: Merely the same

same wordes that Chyſte ſpake when he dydd
hym ſelfe conſecrate and ordeyn this ſacramente.

By worde, god maad all the worlde. For in the
begynnyng ther was noo heuyn, in the begyn-
nyng was noo erthe, noo sees, noo sonne, noo mo-
ne, noo sterres, noo fishe, noo foule, noo beaste, noo
creature. But here nowe whate is wyrtten, Dixit

& facta sunt omnia, mandauit & creata sunt uniuersa.

Psalm. 148.

Hespaake the worde, and all thyng was maad:
 he commaundyed by worde, and all thyngs was
 create: he spaake the worde, and wher ther was
 noo heuyn, heuyn was maad: he commaundyed, &
 the erthe was maad: he spoke the worde, and the
 sees war maad: he commaundyed, and the angels
 wer maad: he cōmaundyed, & the sone, the moon,
 the sterres, the foule, the fische, the beestys, the plā-
 tys, the herbes, & fruytes wer maad: he cōmaun-
 dyed, and man was maad. **H**e sayth Fiat lux, fiat fir-
 mamentum, fiant luminaria in firmamento coeli, & ca-
 tera. **H**e sayd **I** will ther be lyght, and streyght the
 lyght was maad. **H**e sayd **I** will ther be a fyrma-
 met, and a noon it was maad: he sayd **I** will ther
 be a sone and a moō. And oute of hand ther was
 a sone & a moon. And soo of all other creatures.
This by his word and cōmaundement, he maad
 all thynges of naught.

Gene. L

Howe to make answer to the pagan or infidell
hes question, the worde of god hit is that dothe

Marke in the consecration of this holy sacramēt.

Ambro. li. 4.
de sacramētis
cap. 4.

The word of god is the doer ther. Saynt Am-
brose saythe Panis est ante uerba sacramentorū ubi
accessit consecratio de pane fit caro Christi. Hit is bred
afore the sacramētall wordes be spoken, but whē
the wordes of consecracion ar spoken be hym to
whome auctoritie is gyuen, and bypon a dewe
matter, with an intent to consecrate: De pane fit
caro Christi, of the bredd is maad fleshe and the bo-
dy of Christe. Hit is chaungyd frome oon nature

Ciprianus.

to an other. Saynt Cyprian saythe Panis iste cō-
munis, in carnem & sanguinem mutatur. This cōmen
bredd is chaigyd in to fleshe and blud. And after-
ward saythe Panis iste quem dominus discipulis por-
rigebat, non effigie sed natura mutatus, omnipotentia
uerbi factus est caro. This bredd which Christe gaue
to his disciples, by the omnipotency and power of
his worde, was maad fleshe not in symilitude, but
in nature chaungyd. Soo saythe Damascen

Damascenus.

Augustinus.

Hieronymus
de corpore &
sanguine Chri-
sti.

Tomo. 4.

Hugo.

lib. 4. ca. 14. Soo dothe saynt Augusten sermone
28. super lucā. Et denier his domini sermone. 28. Soo
saythe saynt Jerome tomo. 4. & in my boke pagina
199. And Hugo de sancto Victore in many partys
of hys warkys where he wytyth de sacramētis.
Soo saythe all other holy faders. Soo sayth our
holy mother the chirche, & soo determynthe the
same.

But what shall we need to alledge all thes
auctors to proue this? Soo we to hym his auctor
of all,

of all, Chyſte and God, hier what he ſaythe, beleue hym, gyue credens to hys wordes, hys wordes are ſufficient, he is veritie and truthe, he ſayth. Hoc eſt corpus meum, hic eſt ſanguis meus. Thys is my body, this is my blud. What need we therfore the trial of this, goo any forder? This conuerſion is maad by the bertue and power of the omnipotēt and myghty word of god.

And if the infidell wyll ſay, this is a penſte reaſon, howe may this be? Soo ſhall I ſay vnto him a yē, that all the warkes that god hath maad, is alſo aboue bothe nature & reaſon. I pray the howe was Adam maad: was not he maad of a clote of erthe and withoute naturall generacion? Was not Eue maad a penſte nature & aboue reaſon of a bone a rybbe of Adam: Was not the wyfe of Lothe a penſte nature turnyd in to a ſtoke and an ymage of ſalte: Was not the rodd of Moſes turnyd in to a berapliuely ſerpente: & when Moſes toke hym by the tayle he was turnyd a yene in to a beray rodd: Howe was the flowdes & watours of Egypte turnyd in to blud but onely tactu uirga Moſi: And dydd but touche them with hys rodd: Howe was the wator at the mariage wher Chyſte was, turnyd in to wyne: Dydd not Helyas by worde cauſe flames of ſyer a penſte nature to deſcende frome the heuēs: Was not all this done by wordys and commendement? If men haue ſuche power gauen the by god to doo ſuche thyn-

Adam.

Eua.

Vxor

Loth.

Virga Mo

ſi.

Flumina

Aegypti.

Aqua in

uinum uer

ſa.

Water

turnyd in

to wyne.

Helyas.

ges Ignis.

¶ iij.

ges a penste reason & aboue nature, howe muche
more the is the word of god by his speciall power
and auctoritie, habull to turne oon nature in to an
other: bredd in to fleshe: wynn in to blud:

Hit is a fare more mastery to make a thyng of
noo thyng, than to chaunge oon nature in to an
other. Christe hym self dydd this greates myracle,
Christe hym self by vertue of hys word dydd turne
bredd in to hys body, and wynn in to hys blud. And
gaue lyke power and auctoritie by hys word to
euery pryste to doo the same, saynge, Hoc facite in
meam commemorationem. Doo you this in remem-
brans of me. If therfor god howd make Adam of
a clote of erthe, Eue of a bone, a salte stoke of Lo-
the hys wyfe, a serpent of Moyses rodd, and turne
the wators of Egypte in to beray blud, and turne
wator in to beray wynn: what diffycultie is it then
to god by hys word & commaundement, to turne
bredd in to hys fleshe, & wynn in to hys blud: what
diffycultie is hit then to God, to gyue the same
power to the pryste to doo the same: Thou arte
nowe perfyteley instructe thou Christe man & wo-
man, how myghty, howe stronge, & howe omny-
potent the worde of god is, to make thynges of no
thyng, & to conuerte oon nature in to an other
nature, bredd in to fleshe, wynn in to blud.

*Christus ostē-
debat seipsum
in multis for-
mis.*

Christe wold and dydd many tymes shewe him
self many and dyuerse ways vnto the worlde, in
many & dyuerse formes & fashions. He shewyd
hym

hym self to the world as he was, a veray naturall **Christe**
and a mortall man, boyn of a mayden, suffrynge shewyd
hungre, thyrste, cold, hepte, werynes, febulnes of hym self
body, weknes, and suche other infirmities of nature. **fe many ways.**

• He shewyd hym self to hys disciples in quarta uigilia noctis, when ther was a greate tempeste oon the sees, walkyng oon the wator passyng by the: they crynge oute for feare, eschewyng hit to haue ben a fantasy or a spyte. **Marc. 6.**

• He shewyd hym self to three of hys disciples, **Matth. 27.**
Petur, James, & Johan in the mounte of **Thabor**, in a glorious maner, the body glorifyd soo glorious, soo bryghte, so heuenly, in suche a maiesty: that **Petur** desyroyd euer to tary ther, & ther to make three tabernakles, or dwellyng places, to **Christe** oon, to **Moses** oon, and oon to **Helyas**.

• He shewyd hym self to **Mary magdalen** after hys resurrectiō, lyke vnto a gardyner. He shewyd hym self vnto twoo of his disciples goyng to wards **Emmaus** the day of hys resurrectiō, lyke vnto a pylgryme. **Ioan. 20.**

• He shewyd hym self vnto .xj. of hys disciples, **Luc. 24.**
entryng in to the house wher they wer, and the peates shute for feare of the Jewys, with a wounded body, sayng to them, **Pax uobis**. Deafe be amongys you, be not a feard, hit is **I.** And they iudgyd hym to be a spyte, and he bad them looke vpon hym, and feell hym, sayng, ye shall in fearyng

Videm.

Ioan. 20.

lyng of me, perceyue that a spyte has nother
fleshe nother boone as ye see me to haue. And
shewyd them hys handys and hys feete wher the
woundes wer, to shewe & to proue, that hit was
beray hee. He shewyd hym selfe also to saynte
Thomas hys apke in a woundyd body, and came
in to the house wher the disciples was w saynt
Thomas the dooys beyng shute, and baad hym
putt hys fyngor in to the woundes of hys hande,
and hys hand in to the woundes of hys syde, and
be nott vn faythefull.

Act. 7.

He shewyd hym selfe vnto saynt Stephan in
in tyme of hys passion in a glorious maner, stan-
dyng on the ryght hand of hys fadze in heuen, to
comforte and strenghe hym in hys passion. And
he shewyth hym selfe her vnto vs in sacramente,
as he shewyd hym selfe to hys apostles in hys ce-
ne, in form and similitude of bred and wyne. And
yet no thyng of bred ther remainyng, but oonly
Species & accidentia, oonly the symilitude of bred,
the forme, the shaape, the accedentes, as the
roundnes, the hardnes, the whytnes, the sauor, &
tasse, the colour, the smake, the fractions: w other
lypke qualyties and accidentes. And wyll shewe
hym selfe in heuyn to hys electes, in a glorpous ma-
ner. And wyll shewe ther vnto vs, hys godhed &
manheed, Vbi uidebimus eum sicuti est, facie ad facie,
wher we shall see hym as he is, face to face.

1. Corin. 13.

In this mooste blyssyd sacrament is the hool
body

body of Chyſte, the ſame body that was born of
the virgyn, the ſame body that was her conuer-
ſante in erthe, that prechyd and taughte the pe-
pull, that here in the world dydd worke ſo many
meruelous myracles, that maad the grette cene
the grette ſooper and mawndy vnto his diſciples,
he was betrayd by Judas, that was couentyd be-
fore Cayphas, Anna, and Pilate. The ſame body
that was cōdemnyd to deathe, that was as oon
this day crucifyd oon the croſſe, that dyd, that
was buryd. The ſame body he dyde ryſe frome
deathe to lyffe the thyrd day, that dyde aſcende to
the heuens, that ſyttis oon the ryght hande of the
fadoze, he ſhall come to Iudge the worlde. And is
here in ſacramēt, not oonly his body, fleſhe, blud,
and boon: but alſo hys ſoule and hys godhede. He
is here in this holy ſacrament hool and all, per-
fytte man, perfytte god, the ſame he ſyttys in he-
uyn. And yet doyth hitt not repugne to hys om-
nypotency, to be here and ther & in many places:
as hit doys not repugne to nature, that the ſoule
of man is hool and all in euery parte of the body,
and hool & all in all the body. Anima eſt tota in to-
to, & tota in qualibet parte. The ſoule is hool in all,
and hool in euery parte of the body. And he he re-
ceuyth but a lyttel hooſte or part of a cōſecrate
hooſte, receuyth as nuche as he he receuyth ma-
ny hooſtes. For god is all and hool in oon hooſte:
and all and hool in the hooſtes, and all and hool

I.

in

Anima.
Philosophus
de anima.

in euery particular hooſte, and all & hool in euery
fraction, in euery porcion and parte of the deu-
ded hooſte. This is the omnipotency of god, thys
is the warke of god. Lett not vs therfor miſe nor
wondyr howe this may be by reaſon: Lett ſay the
take this matter in hand, for Chriſte & god is her
Totus in omnibus hoſtiis, totus in ſingulis, totus in iſtis,
totus in illis, totus in toto, & totus in qualibet parte. He
is hool in all the conſecrate hooſtis, he is hool in
eueriche of them, he is hool in thys hooſte, he is
hool in that hooſte, he is hool in oon, he is hool in
all, he is hool in euery part, in euery porcion, in e-
uery fraction. He is hool, he is indiuiſible and kan
not be deuiddy.

Thou ſeeſte nowe thou Chriſten man and wo-
man this wonderfull and precyous treaſur, thys
heuely food, this body of thy ſauior Jeſu Chriſte,
god & man. Thou ſeeſte howe thy lord god dothe
profure hys body vnto the to eate, hys blud to
drynke, ſaynge Accipite, comedite, hoc eſt corpus me-
um. Take this, eate this, this is my body. Hic eſt
ſanguis meus, bibite ex eo omnes. This is my blud,
drynke of hit all you. He commaundith you all to
eate it & drynke hit vnder payn of deathe, ſaynge.
Nifi manducaueritis carnem filij hominis, & biberitis
ſanguinem eius, non habebitis uitam in uobis. Unleſſe
ye eate the fleſhe of the ſone of man, of Chriſte,
and drynke hys blud, ye ſhall not haue lyff in you,
ye ſhall dye. ye and farder than this, he dothe pro-
mys

mys, that who soo euer dothe eate him, he shall ly-
 ue by the eatinge of hym. For he saythe. Qui man-
 ducat me, ipse uiuet propter me. And to make thy self
 worthy to receyue thy lord god in sacramento,
 many thinges ar requyrid. Beware therfor Chri-
 sten man. Take hede what thou doyest. Presume
 not to this bord. Proue thy self or thou come to
 hit. Probet seipsum homo, & sic de pane illo edat & de
 calice bibat saythe the appostyll. Proue thy self mā,
 enter in to thy soule, serche thy cōsciens, ransaak
 thy mynd, biewe thy liſe, examen thyn actes and
 deades. Serche, serche and bettor serche. Serche
 with the kynge Ezechias whiche cryed Recogita-
 bo omnes annos meos in amaritudine animæ meæ. I
 shall (saythe this kynge) recogitate & call to my re-
 membrauns all my yeres, all my lyſe, all my actes,
 and all my deades, & all that I haue doon frome
 tyme to tyme.

Soo doo thou, thou good penitēt, thou good Chri-
 stian. Remembre thy self, call to thy remembrauns
 all thy yeres, all thy days, all thy lyſe, howe & in
 what wyſe thou haſt ſpent them. Omnes annos.
 Remembre all thy yeres. Remembre the yeres of
 thy chidhodd, the yeres of thy adoleſcency, the ye-
 res of thy youghe, the yeres of thy manhodd and
 of thyn age. Remembre howe thou haſte offendid
 thy lord god in thy chidhodd, by lyght wanton
 towchys commytted in that age, whiche dothe en-
 dure frome .viij. yeres vnto .xiiij. yere inſlative.

I ii.

Remembre

Ibidem.

Multa requi-
runtur ad re-
ceptionē Eu-
caristie.

Many
thynges
ar requi-
red to the
true rece-
uyng of
the sacra-
mente.

1. Corin. 11.

.1.

Eſai. 38.

Remem-
bre all
thy yeres.

.2.

Pueritia.

Adoleſcē-
tia.

Iuuentus.

Virilitas.

Senectus.

Remembze howe thou haſte abuſyd thy ſelf in thy
adoleſcency, which is frome .xiii. yeres to .xxv.
by carnall affections, by tytillacions of the body,
by prouocacions of the fleſhe, by vnclen wordes,
by delectacion of yll thoughtes, by inward concu-
piſcency, by fylthy myndes, by laſciuous deades
and carnall paſſe tyme. Remembze howe in thy
younge thou haſt luyd, whiche is frome .xxv. to
xxx. howe in this age thou haſte wretchidly ſyn-
ned, by pryed, by hayn gloze, by malice and enuy,
by delectaciō of eatynge and drynkyng, by flou-
the and ydelnes, by lurous and fleſhly lyuinge, by
inducinge and intilment of other to ſynne, with a
thauſand other wayes, other faſhions & maners &
wretchyd liuynges.

Remembze thy lyffe in thy manhodd, whiche
is frome .xxx. to thre ſcoore. In whiche tyme þ
haſte dyspleaſyd god by auaryce, by couitouſnes,
by gredynes of the worlde, by dyſſaytuons liuyng-
ge, by wōge doyng: by oppreſſynge of the poore,
by catchynge and hauynge, by falſ procurement
of worldy ſubſtans to auance thy ſelf and thy
blud: with many other outragions behauours
that ar comen to this age. Remembze howe in
thy age thou dooſte offende thy lord god by ydle-
nes, by ſloughfulnes, by meiācoly diſpoſiciō, by
dyspleaſurs, brawlis, waywardnes, ſelfe wylle,
frowardnes, grudgys in mynde, ymaginacions
howe to diſpleaſe thy neghbur: full of ſurmyſes,
full

full of suspition, full of ymaginations, mystru-
stynge euery man: dull in god, colde in deuotion,
sluggyshe & bnapte to prayor: with many other
euylles belongynge to this age. Remembre howe
þe haste in ages myslused thy selfe, myse spent thy
tyme, displeased thy god, by thoughe, by inwarde
delectacion, by consent, by worde, by deade, by cu-
stome, by all the circumstances of synne, by newe
inuencion of doyng the synne, by entysynge
other to the same, with suche lyke.

3.

But especially beware, beware, lett not this re-
collection or remembraunce be doon with a plea-
sur, as many oon dothe reioyce in remembraunce
of ther euyl lyues: but doo thou not soo, doo thou
it with a sorowfull harte, to be sorowfull in reme-
braunce of them. In amaritudine animæ meæ saythe
this prophete. I doo call all my yeres and deades
to my remembraunce, not to reioyce in them, not
to be gladd of them, but to be sorowfull for them.
In amaritudine animæ meæ. What is this In amaritu-
dine animæ meæ? In the bytternes of me soule: in
the displeasur of my mynde: Notynge els, but þe
in the remembraunce of my wretchyd lyffe, I am
repentant, sorowfull, contryte, and lamete the sa-
me.

Let thy contricion (thou trewe penitent) be p- Contricio.
porcioned raatably to thy synne. Weye them to-
gether and payse the egally: Looke howe muche
pleasur thou haddest in doyng the synne, soo

I iii.

muche

Deut 25.

Mensura poenitentiae tue.

Measure of thy penance.

Digni fructus poenitentiae qui sunt?

What are worthy frutes of penance.

Matth. 3.

Luc. 3.

Peter.

Clement.

much displeasure & sorrowe thou oughtest to take in remembrance of thy synne. Looke howe grette and hynous thy synne was, soo grette lett thy sorrowe be in remembryng therof. Secundum mensuram delicti, erit plagarum modus. Measure the oon by the other. Measure the sorrowe by the pleasur, the purghe met by delectaciō: for speciall synne, speciall sorrowe, for hudge synne, hudge sorrowe: for grette synne, grette sorrowe: for smaller synne, smaller repentaunce: for the longe contynuaunce of synne, longe and continuall displeasure, longe sorrowe and penans. And this maner of sorrowe, this maner of repentaunce, is the worthy fruytes of penance, that saynt Johan baptiste preched and taught to the people, saynge Agite dignos fructus poenitentiae. Doo ye worthy fruytes of penaũs. And thes maner doynges of penance: are callyd worthy fruytes of penance, thes be the herape fruytes mooste acceptable to god, fruytes remittynge synne, fruytes wherby the synner payntent shalbe restored to grace, brought into the favour of god, wherby he shalbe crowned in heuen.

And vndre this maner, dydd Peter worthy fruytes of penance. For where he dydd as thys nyght passe, for feare, thre tymes denye hys master Christe: in the remembrance wherof Fleuit amare, he wepte bitterly. And as saynt Clement writeth of hym, he dydd frome that tyme forwarde, custoniable every nyght, frome y cockecrowynge

ynge tyll the houer of matens, cōtynue in prayor,
wepyng plentifully this hys denyall of hys ma-
ster Christe: ye in somuche that hys face was
scorched & shrivelled with the contynuaunce of the
trykelynge down of the sayd teares by hys chekis.

So didd Mary magdalen forsoofully wepe her
synnes, when Christe was In domo Simonis leprosi,
in Symons leprose hys house at a dyner, where
she came in, they syttinge at the tabull, she not re-
gardynge hir name nor fame, not regardinge the
multitude of them that were ther present, not re-
gardynge the rebukefull wordes they spake of
here, saynge what doothe this synfull woman
here, or suche lyke wordes: not regardinge nother
meate nor drynke nor any other thyng: but only
regardyd Christe and her own soule: and feel ther
flatte to the erthe at the feete of Christe, ther soo
forsoofully lamētyng, that she howde not expresse
the cause of hir comynge. But ther lymge, soo
abundauntly dydd wepe hit synnes, that w her
teares, she washed the feete of Christe, with her
hādes deuoutely touchynge them, with hir heare
wypynge them; with her mouth kysynge them,
soo that all her synfull body wher with she hadde
soo longe & soo many ways offendyd her lord god:
she blyd hit nowe obsequyously to please her lord
god ayen. Her yyes which she hadd soo watonly
abusyd, nowe gaue plentiful watyr to walhe his
feete, her handes in washynge, her mouth in kys-
singe

Maria
Magdale-
na.

lynge, her heare in wpyng. So that ther was
 no part of her body whiche she hadd soo outragi-
 ously abusyd, but now she vlyd hit in obsequy &
 seruice to pleas god with a pen in doinge penaun-
 ce, all her body lpyng prostrate to the earthe, full
 of sorowe, full of carke and care, full of lamenta-
 cion, full of peniuenes and withoute comforte, &
 wolde not arryse tyll she harde Christe say Mulier,
 dimissa sunt tibi peccata tua. Woman, woman thy
 synnes be forgyuen. And all her lyffe after þe passi-
 on of Christe, she passyd hit in wyldernes, in conti-
 nuall penaunce.

Sanctus
 Latro.

L. MC. 23.

ibidem.

So dydd Sanctus latro the holy theffe, which as
 vppon this day, dydd hange oon a crosse oon the
 ryght hande of Christe. He was a theffe Insignis la-
 tro, an errante theffe, a man that hade deserued
 dethe, whiche reprovied hym selfe & sayde to his
 felowe whiche blasphemed Christe, & they twayne
 were worthy to dye, saynge, Nos quidem iuste digna,
 factis recipimus, hic uero nihil mali gessit. Thou and I
 doo receyue iuste and condygne payn & punysh-
 ment for our deades. This Christe is an innocēt:
 thys Christe neuer offendyd. And cryed to Iesus
 turnyng to hym as he mought, with a repentāt
 hart and a lowde boice, Memento mei domine dum
 ueneris in regnum tuum. Remembre me lord, lord,
 remembre me. What is this to say Remembre me
 lord? Doo more but remembre me with thy mercy
 when thou comest into thy kyngdome. And ther
 confessed

cōfessed Iesus Chyſte to be a lorde, to be a kynge,
 to haue a kyngdome in another worlde, to haue
 power to remytte synne, and to be veray God.
 Crynge remembre me lorde, remembre me god,
 remembre me kynge of heuen, remembre me: call
 me to thy mercy, forgiue me my synne, lett my be
 partener of this thy paſſion, lett me be partener of
 thy ioye, I am a synner, remembre me, remembre
 me. I aſſure you it paſſithe our power to expreſſe
 the grette & true faythe of this man. It paſſithe
 our capacitie to declare the penitente ſorowfull &
 repentaunte harte of this holy theſſe. For whiche
 penauns and repentans Chyſte answered hym
 , Hodie mecum eris in paradifo. Thou ſhalte be with
 me this day in paradise.

Ibidem.

Paradiſus

And ſoo was that day in hell with Chyſte, im-
 mediately after the departure of the ſoule frome
 the bodey. In hell, wherunto the ſoule & godhede
 of Chyſte dyde deſcende, and dyde viſitte the holy
 fadres ther, the prophetes, and patriarches with
 all other holy lyuers that were ther. And by hys
 preſence, turned the darkenes they were yn in to
 lyght, ther heuynes into comforte, ther payn into
 ioye, ther hell into paradise. For where ſoeuer god
 doo ſhewe hys godhede, hys dyuinitye, hys maie-
 ſtie: ther is paradise, ther is heuen, ther is gloye,
 ther is felicitie.

This ſorowe taken for synne is called Contritiō, Cōtrition.
 whiche is called a ſorowe or a heuynes volūtarily
 taken

taken for synne, with a full purpose to be confessed therof, and to doo penance and gud warkes, & not to returne a yen to synne. This contricio hadde, confesse thy synnes.

Confessi-
on.

Conductions
confessionis.

Conduci-
ons of co-
fession.

Vera.

Simplex.

Aperta.

And lett thy confession be Vera, simplex, aperta, integra, accusatoria, fidelis, assidua, humilis, & lachrymabilis. Here ar the conductions of a true mercurious confession. Write that it be Vera, a true confession, to tell truthe, and all the truthe, noo fayned tayles, noo forginge of lyes, noo surmyles, but veray truthe.

Simplex. That it be symple, not double, not fayned, not hypocriouse, not to the ostentacion of the worlde, not to be called holy, not for fauour of the people, not for custome or vse: not for any other cause, but oonly for remission of thy synne, for to be absolued and losed frome thy synne.

Aperta, Opene. That it be so vttered, & thy goostely fadze may vnderstande &, not to be whistred so that he cannot other here the, or that thou speke it vndze suche fashio that he cannot vnderstande the: but to vtter it vndze suche playne manner, that thy goostely fadze may playnly vnderstande the, that soo he may apply condygne penance. Aperta, open. It muste be open, & soo opened, & he maye knowe the secretes of thy mynde, thy thought, & for what purpose thou diddest it. Open thy deades, open thyn accustomed vse, thyn vngacious intent, thy haunte, thy custome
of

of synne. It is opē in scripture howe aungell was
dampned for thoughte, when he thought and in-
tended to haue been egall with hys god. For the
whiche intended purpose, he was damned. And
• saynt Peter saythe Si deus angelis nō pepercit, quo- 2. Petri. 2.
• modo parcat hominibus peccantibus. If god did not
spare the aungels for synne, but dyde commytte
them to the helles ther to be eternally cruciate: &
spared not the hole worlde, but for synne destroyed
all with the floode, sauynge. viii. persones, and vt-
terly destroyed the Sodomies and the Gomorres
and brant them & put them to the helles, sauynge
Lothe, hys wyffe, and hys twoo doughters: thyn-
ke you that he will spare vs wretched lyuers: my-
• serable people: abhomyable synners: Nō parcat,
• non parcat in die iudicii. He wyl spare noon at that
day, but after the rarte of his synne, soo will iudge
him. Beware therfore of thought thou synner, for
thought damned aungell, thought damned man.
• Scripture saythe playnly Qui uiderit mulierem ad
• concupiscendum eam moechatus est ipsam in corde suo.
He that beholdeth a woman, with a determinate
mynde and intent to haue hys concupiscency in
her, he is reputed as a lecher afore god, as an ad-
uouterer or fornycator.

Sodomis-
tae.
Gomor-
rae.

Prouer. 6.

Matth. 5.

Integra. Lett thy confession be integre, hoolle,
complete, not deuyded, not patched, not cutt in
gobbettys, not to deuyd in peces, not to confesse
oon pece to oon man, & an other pece to an other:

Integra.

It is.

not

not oon pece at the begynnyng of Lent, and an other gobbet at easter: butt all and hole together, all that is in thy mynd at oon tyme to oon mā, to oon goostely fadze: for god is noo patcher, god is noo bodgioz. God healeth ohter all, other nought, god healeth the hool mā, god healeth all þ man, and attons, at oon tyme.

Accusatoria,

Accusatoria. Thou muste accuse in thy confessi-
on, not excuse, but accuse. Accuse thy selfe & noon
other personie. For noo man cōpellithe the to syn-
ne but oonly thy malyciouse wyl.

Fidelis.

Fidelis. It muste be saythefull, saythefull, with
a fyrme truste in god, not to doubte of hys mercy,
not to despeyre of remysio, but saythefully to ha-
ue confydēce in hym, that he wyl cleue to hys sa-
cramente by hys promyse: that thou doyng thy
duetie, he wyl performe þ he hath spoken, where
he saythe, Agite poenitentiam, appropinquabit regnū,
coeloru. Doo ye penaunce and the kyngdome of
god shalbe at hand.

Matth. 3,

Assidua.

Assidua. This confession muste be made often,
often. For ther as often confession is, ther is clen-
nes. Howe is it possible wher a man is but ones
in the yere confessed, to make a hoolle, complete, &
a persite confession: whiche cannot call to remē-
braunce the oon half of hys synnes doon that ye-
re: Often therfore thou oughtest to confesse thy
synne, that thou mayste call all thynges to a re-
membraunce, and make all clene.

Ensample

Ensample we may take by twoo pure syluer ba- Similitudo.
 sons. Fyll them bothe full of filthe, and every day
 boyde the filthe oute of oon of them & washe hym
 clene, & azen fyll hym full of fylthe, & azen washe
 hym, and soo often, and yet at the yeres ende, the
 bason shall by thy often washyng be clene. But
 the other bason whiche standeth all the yere full
 of fylthe and not censed, caste it oute at the yeres
 ende, and washe hym, rubbe hym, scower hym, &
 doo thy beste: and yet thou shalte not make hym
 clene. For by longe lpyng of the fylthe in it, hit
 cankers and fretes in to the bason, soo, that rub-
 byng and scouryng wyl not fetch it awaye.
 Euen so is it in the soule of man. Synne to lye
 longe in it, it festurthe, it rancleth, it fretes, it dis-
 foyles, for that thou canste not call all to remem-
 braunce. And soo that harde it is to make it clen,
 but oonly to doo what thou canste, and endeuou-
 re thy selfe as muche as thou mayste to recollecte
 all, & for the residue to put thy selfe into the han-
 des of god, in to his mercy. Therefore (if thou wilt
 be clene) lett thy confession be Assidua, often.

Humilis. It muste be an humble confession. Hu-
 ble, not proude, not to crake and boiste of thy syn-
 ne as dyde the pharisey: but to humble, and sub-
 mytte thy selfe to the hyghe mercy of god with þ
 publicane detectinge thy selfe, accusyng thy self,
 with humble summyssion, trustyng in his mer-
 cy, trustyng of remysion, wyllyng to amende,

Lachry-
mabilis.

not myndyng to retoyse to synne, but bitterly to
forsake hit, praynge for grace, studyng howe to
please thy lord god ayen by gud warkes, by pe-
nauunce, by sorowe and contricion: for hit muste
be lachrymable, *ad ista by omnia, in his oculis, in*
Lachrymabilis. It muste be lachrymable, sorowe-
full, with a sorowefull harte, with a repentaunte
mynde, with a heuy continence, and with an in-
warde displeasur, sighyng and lamentyng for
thy synne: cryyng, challenge & suyng to god for
hys mercy and forgyuenes.

And the to doorewe thy selfe a pen, the to make
amendes as muche as in the lyeth, to studye howe
to please god, and to recompence that in the is in
bertue of hys passion, by fastyng and abstinency,
by prayor and deuocion, by studye and cōtempla-
cion, by almes deade & compassiō, by punysshynge
thy body in payne, thy harte in heuynes, thy soule
in feruent loue to god. And as many ways as þu hast
offēded, soo many wayes enforce thy selfe to suffre
some payne for the same, soo to please god ayen,
soo to recouete thy selfe a pen in to the fauoure
of god. Therne thys doon, flee all kynde of synne,
flee all occasions of euyll, flee all suspecte perso-
nes, flee all suspecte cōpany, flee all suspecte pla-
ces. For Salomon saythe, Qui tetigerit picem coin-
quinabitur ab ea. He that touchyth pitche, shalbe,
dissoyled by it. And meanes nod other therby, but
that he þu haunteth euyll cōpany or euyll places,
shalbe

Fuge peccan-
di occasionē.

Flee all oc-
casion of
syne.

Eccle. 13.

shalbe blotted and spotted other by delectacion,
or by cōsent to synne. And shalbe infamed therby,
ye and in an hasarde to fall to myscheffe, to the
synne doyng, & to the abhominacion therof.

Thus fleyng synne and occasion therof, thēne
use sobernes. Be sobre in worde, sobre in thy be-
hauor, sobre in thy deades, temperate in all thy
workys, cleane in thy liuynge, chaste in thy body,
deuoute in thy prayor, feruent in loue towardes
god, flee all bayne speche, flee all lyghte behau-
or, lett wordely banytie passe, all petulancy of
tonge, all wanton and ydle thoughtys, haue a full
purpose and intent to flee all yll occasions, be cō-
stante in thy good lyfe, perseuer in vertue, retur-
ne nomor ad uomitū, retorne noo more to synne,
nomore to thyn olde abhominable lyffe, looke not

Sobrie-
tas,

- backwarde: for scripture saythe, Nemo mittens ma-
 - num ad aratrum & respiciens retro, aptus est regno dei.
- Who soo euer doo putt hys hande to the ploughe
of god, to labour in hys vyneyarde and doo looke
backe, or goo frome that worke, he is not apte for
the kyngdome of heuen.

Luc. 9.

Vxot

Loth.

Punio uxo-

ris Loth pro-

pter inobedi-

entiam.

- Therefore scripture in the same place dothe
 - monyshe vs and saythe Mementote uxoris Loth.
- Remembre ye Loth hys wyffe. Remembre the wyffe
of Loth. And why remembre the wyffe of Loth?
That her punysshment may be to the an ensam-
ple to beware, to beware. Wherof? To beware
howe thou dooste disobey the commaundenēt of

The
punyshe-
ment of
Lottys
wyfe for
her inobe-
dientcy.

God.

God. For when the aungell of god hadde deliuered Loth, hys wyffe, & ther twoo doughters frome the vengeaunce they toke vppon þe Sodomytes, & hadde them saue the selues, and goo vnto the hyll and not to loke backe: the herynge the grette clamor, the pytuousse noyse whiche the people of the cite made (whenne the sulphureouse fyre came frome the heuens vppon them, & the groode openinge swallowed the in a liue) looked backe, the wyngbe that, th affectiō she had vnto the cite and people: todaynly was stryken and turned into an ymage of salt, in punishment of her disobediēce. So was her body stryke, what came of her soule? god only knowes. Remembre therefore saythe scripture, remembre Loth hys wyffe. Remembre howe she was punyshed for disobediēce, for lookinge backe, for brekyng of the comaundement of the aungell, and that she was turned into an ymage of salte.

Sal.

Salis proprietas.

The proprietye of salte.

But why more into an ymage of salte, then into a stone or stoke? Salte in scripture i many places signifieth the wisdom. Salte drieth vpp and consumeth humers, salte temperith and maketh meate sauery, and kepeth itt longe from corruption. Soo that this here conuersion in to salte, be tokeneth noon other, but that hir punyishment for disobediēce shulde teache vs wisdom, shulde teache vs to knowe our selues, to be temperate in all our liuinges, to make our deades sauery, I meane,

meane, pleasant in the acceptaciō of god: and soo
to lyue as god may be pleased wth our doynges, to
teache vs to beware y^e we looke not backward,
that we returne not to our olde abhominacion of
liuyng after that we haue oons by penaūce take
that ploughe of god in our hāde. Remembre good
penitent, remembre howe y^e at thy beginnyng to-
kest vpon the to labour in the ploughe of god, and
in his vineyarde: to tylle, to eare, to sowe, to sette,
to plante, to graffe good warkys: to labour lyke
hys seruaunte in hys vineyarde of faythe, lyke a
Christiane, lyke a Christen man or woman: to ke-
pe the lawes of god, to encrease dayly more and
more in vertue.

And this hast thou bowyd and promysed at thy
fyrste entre into the seruyce of god whenne thou
were christened. whiche bowe and promyse thou
hast often broken, and often rylen agen by pe-
naunce. But nowe remembre Loth hys wyffe.
Looke nomore backe, fall nomore to synne, God
hathe sett the a foote agen, god hathe forgouē the
thy synne by penaūce, wounde thy selfe nomore:
For if thou doo, god wyll withdrawe hys grace,
god wyll strike, god wyll take vengeance on them
that soo often dothe disobey hys cōmaundement,
of the that soo often dothe fall agen to synne after
it is soo often forgouen. Remembre what he saythe
in scripture, Noli amplius peccare, ne deterius tibi fiat.
Fall nomore to synne, lest it chaunce worse vnto
the

Votum.

Ioan. 5.

L.

the then hath doon in tymes past. For whē thou renewest thy synne, thou renewest ayen the displeasur of god, and fallest in to farder dangior then thou were in a foore.

•4•

1. Regum. 21.

It is also required to the worthie receuyng of this holy Euchariste & body of Christe, that afore & receuyng therof, i thou doo order thy selfe well, bertuously, and 'o abstayne for a tyme, not oonly to kepe thy selfe cleane frome all vnlauffull actes, but also frome some lawefull actes. And to kepe thy selfe cleane for a tyme in reuerēs and honour of this holy sacramente, frome that carnall acte of matrimonye, though he it be lawefull. For Achimelech the pryte, wold not giue Panes propositio- nis (whiche was but the figure of this sacrament) to kynge Dauid nor to hys seruantes yet & they were then in necessitie, tyll he haode demaunded of the whether they were cleane frome that acte with there wyffes by the space of thre dayes or noo. And was sartuyed that they soo were, and then gaue he hit them, and not afore.

Howe muche more then oughte we Christen people to abstayne frome the carnall and fleshely acte of the body afore the receuyng of this holy sacrament: this holy meate: this aungels foode: this veraye fleshe and blud of our sauior Jesu Christe: that was gyuen and shedde as vppo this daye for the life and redemption of the worlde: Paule, Paule the apostle in hys epistle to the Co-
rynthys

, synthis taughte Coniuges, married people, to ab- 1. Corin. 7.
 , steyne for a tyme ab illo coniugali actu, frome that
 matrymonyall acte, that they moughte the bet-
 ter and more deuoutely, applye them selues to
 prayor and be the better and soner harde of god.
 Muche more then oughte the people to absteyne
 for a tyme, that they may the more deuoutely ap-
 plye them seluys to the cleene receyuyng of thys
 mooste holy sacramēt: whiche if ye receyue whor-
 thily, it is to your saluaciō: if ye receyue it vnwhor-
 thily, it is to your dampnacion.

Ensamplis we haue of this in scripture in the Exemplum.
 booke of kynges, of Oza. Howe y whenne kyng 2. Regum 6.
 Dauid wolde haue brought y arche of god frome Oza.
 the house of Amynadab, the oren that drew the
 cariage drew ouerthwartely, in somuche that
 the arche was lyke to fall. And Oza of good wyll
 dyde puto his hande to staye the thyng. And god
 takynge displeasur that he so presumed to touche
 that holy arche wheryne was but manna, the
 tabuls of Moyses, & the rood of Aaron: dyde stryke
 hym sodenly and streyght to deathe. And the pla-
 ce wher it was doon, tyll this daye is called Per- ibidem.
 cussio Oza, the stroke of Oza, the place wher Oza
 was stryken. The cause why that god soo strake
 hym, was (as the Jewes and the expositours of
 the Hebrewes dothe affirme) y he laye the nyghte
 before with hys wyfe. And shulde not therfore
 haue presumed to haue touched this arche of
 god.

god. Therefore if Oza dyde soo greuously offende
god but in touchinge this arche and vessel, wher-
yne was but māna, but the figure of this hygge
& holy sacrament of the Euchariste: howe muche
more doo we then offende god whiche dothe lyue
many tymes ye and mooste continually carnally,
fleshely,, fylthely, and yet doo presume to touche,
ye and to eate the veray thyng figured by the
manna: the veray sacrament of sacramētes: the
veray body, fleshe & blud of our sauioꝝ god: what
deathe ar we worthye to haue: what payne and
damnation ar we worthye to suffre? God, god be
thou mercyfull vnto vs, els many of vs ar in hard
case.

1. Regū. 6.
Bethsami-
ra.

An other ensample we haue of this in the fyrste
booke of kynges, wher it is wythen howe god
straake thre score & ten noble men of the Beth-
samytes to deathe, and fyfthy thousande of the
comynaltie: for that they behelde the baare arche
of god vnreuerently, giuynge no reuerence ther-
vnto. Nowe if they were so punyshed, ye and luche
a nombꝛe, for that they gaue noo reuerence in lo-
kyngge vppon the arche: what punyshement ther-
shall we haue, whiche doo not oonly vnreuerētly
looke and beholde this moost holy sacramēt: but
also doo vnreuerently treat it, vnreuerētly recep-
ue it, vnreuerently eate it: Not the arche, not the
manna in the arche, but Ipsum dominum deum, the
veray lorde god hym selfe, the body of our sauioꝝ,
the

the fleshe and blud of Chyriste and god : Beware therefore beware thou Chyristian, thou Chyristen man and woman : beware howe thou comest to this meate. Come not boisterly vnto it, come not vnreuerently, come not with a pollute consciēce: but come with a seuerēt deuotion, come with a filial feare, with a tremlyng mynde, wth an intecare loue, with an inwarde desyur, with a hyghe honour, wth a grete reuerence, with hartie thanks to god, and with a pure conscience.

For god commaunded in the lawe, that Anima Leuit. 5.
polluta quæ ederit de carnibus hostiæ pacificorum quæ
oblata est domino, peribit de populo. He cōmaunded
that that persone that came wth a polluted soule
and dyde eate of the fleshe of the hoste that was
offered to pacifie god, he shulde perishe and dye.
Muche more then shall that mā perishe that will
presume, beyng in synne, to eate of this holy sa-
cristice, whiche dyde procure and purchase for vs,
peace bothe in heuen and erthe, and pleased the
fadyr of heuē. Peribit, peribit de populo. He shall pe-
rishe, he shalbe eiecte frome the company of good
Chyristianes, frome the holy cōpany of the beates,
and shalbe cast into the pylson of the dampnates,
of the damned people.

Woo be to that mā that is so recheles that wyll Væ.
not regarde hys own helthe, woo be to hym that
dothe presume to come to thys mawndy with a Præsum-
fylthy soule. For suche presumpcion god punysshid ptio Adæ.
Adam

Adam.
Eua.
Baltha-
zar.

Adam and Eue, and banished them oute of paradise & all ther posteritie: for þe they eate of the prohibitte aple.

Iudas.

Iudæi.

Nume. 21.

For suche presumption god greuously dyde punyſhe kynge Balthasar whiche dyde but drynke in the vesselles that wer sanctified and dedicate to god, and the seconde nyght after was slayne. Soo Iudas was stricken with vengeance for this presumption, in receyvinge the body of Christe Jesu with a synneful mynde. Soo the Jewes which with a fastidiousnes and a gluttoned stomake dyde eate manna, saynge *Anima nostra nauseat super isto cibo leuissimo*. Our stomakes dothe walme, and ryle anenſte this lyght meate, were punished be god in deserte. Some were stenged to þe deathe with fyery and venenouse serpentes. Some were slayne in battell amonges them selues, and amonges ther enemyes. Some wer swalawed in a lyue into the erthe.

Hebræ. 10.

Nowe seynge they were thus punyſhed for the vnworthye eatynge of manna, tynke you that god wyll spare the vntrue presumptuous and false Christen man, þe wyll presume to eate his mooste precyous veray bodye in sacrament, signyfied & figured by this manna: Nay, nay. For the apostle saythe, *Irriam quis faciens legem Moſi sine ulla misericordia moritur: quāto magis putatis deteriora mereri supplicia qui filium dei conculcauerit, qui sanguinem testamenti pollutum duxerit in quo sanctificatus est, qui spiritum*

spiritum gratiae contumeliā fecerit. If soo many peo-
 ple were thys stryken & punyshed by god, for ther
 presumption in suche figurall thynges: if the bre-
 ker of the lawe of Moyses was with oute mercy
 punyshed to deathe for þe abbreche of that lawe:
 howe muche more payn then, what punythemēt,
 what deathe thynke you doo they then deserue, þe
 dothe vylpend, that dothe conculcate and caste
 vndre foote the sone of god: that dothe pollute
 the blud of the newe testamēt, the biud of Christe,
 in whiche he was sanctified: by whiche blud he
 hadde remission of synne: that dothe despyse the
 spyrite of grace: that dothe abiecte the grace of
 the holy gooste: what shall we any more tarpe in
 thes ensamples, whyles the mooste and extreme
 punythemēt of all is, that they whiche dothe vn-
 worthy receyue this holy sacrament, dothe renue
 into euer lastynge dampnaciō. That it thou wyl-
 te not belyue me, beleue the apostle Paule, which
 saythe Quicūq; māducauerit & biberit idigne, iudiciū
 sibi manducat & bibit. who soo euer dothe eate this
 precyouse meate, and drynke this precyouse biud
 vnworthely, dothe eate and drynke hys own iud-
 gement, what is thys iudgement other then the
 iudgement of damnation. Lett euery man there-
 fore doo that in hym is to make hym selfe apte &
 cleane, to make hym selfe as he may, able and wor-
 thy to receyue this moost blessed sacrament wor-
 thy. And god wyl then helpe out ignoracy, god
 wyl

1. Corin. 10.

Fructus Eus-
charistie.

The fru-
tes of the
sacramēt
worthily
receuid.

Chrysost.

will the strenghe our imbecillitie, our weekenes & feblenes. God shall then by his grate worthe vs, where we be of our selues unworthy & unable, and will soo able vs, as he hym selfe wilbe contented with. And they þ̄ dothe worthily receiue this blessed sacrament, shall receiue the fruytes and vtilitie of the same. He shall receiue grace. He shall receiue remission of synne, of suche veny-
alles as we daily doo by frailtie of nature com-
mytte, yē and many tymes itt putteth a waye the payne that we haue deserued for our deadely syn-
nes, whiche we be contryte and confessed of, if itt be receiued with a feruency of loue. Nam iuxta men-
suram charitatis, effectus sacramenti percipitur. After
the measure of thy loue, the effecte of the sacramēt
is receiued. After þ̄ measure of thy loue, the effecte
of the sacrament dothe warke. Dothe warke in
the after þ̄ rate of thy loue. If thy loue towarde
god be colde, itt worketh but coldely in the: if thy
loue be grette, itt worketh grettely in the: if thy
loue be veraie feruente and entier in god, itt war-
kes feruently, entierly, meruelously, and graci-
ously in the. So thou in worthe receyvinge this
holy sacrament doyste receyue grace, thou recey-
ueste remission of veniall synne, remission of the
condygite payne for thy deadely synne washed by
penaunce.

Thou dooste receyue therby, bodely comforte,
spirituall strenghe, inwarde solace. Thou shalt
therby

thereby be quickened & maade liuely in god. Thou
 shalte be incorporate to Christe, thy loue and cha-
 ritie to wardes god shall encrease, thy deuotiō shall
 augmēte, it shall quence in þe the titillacions of tē-
 ptacion, it strengtheth the in bertue, it emboldethe
 þe strongly to resiste thy goostely enemye, it forti-
 fieth faythe, it encreaseeth hope, it nourisheth cha-
 ritie, it strengtheth thy bodye, it releueth thy myn-
 de, it comforteth thy soule, it refresheth the hoolle
 man, & maketh hym the lyuely membre of Christe.
 It dothe associate man in heuē with aungell.
 What shall I say? It is veraye hee, hee that dyde
 as yesternyght feede hys disciples wthys hys ve-
 raye body and blud: hee, that washed hys disciples
 fete, hee, that layde after he hadde maade hys
 mawndy, *Tristis est anima mea usq; ad mortem.* Why
 soule is heuy vnto the deathe. What is this *Tristis*
est anima mea usq; ad mortē, my soule is heuy vnto þe
 deatge? Noo thynge els but that in remēbraunce
 of hys bitter passion, hys pangues war soo gre-
 uouse, that noo man can expresse the immenitie,
 þe hūdgenes of thys hys dolour, of this his sorowe
 and payne whiche he suffryde in remembraunce
 of hys passion & deathe. And what was the cause
 of hys soo grette sorowe and heugnes that he was
 soo inwardely troublede for? Many causes ther
 were.

Don was that the porcion of reason in Christe
 shewed openly vnto the sensualitie, the immynēte
 passion,

Tristitia Christi.

The heu-
 nes & so-
 rowe of
 Christe.

Cause doloris Christi.

.i.

The cau-
 ses of the
 sorowe of
 Christe.

passion, the excelle of þ paynes that was at hand,
whiche he shulde suffre. And moued that he shuld
strongely sustayne and suffre the same. A yente
whiche paynes, the sensuall porcion of the body
bitterly resisted. And suche a cōflicte was betwene
this reason & sensuallitie, that the body was caste
into a meruelouse troublouse deathely pangre.
By reason whereof, all the arteris, all the neruis,
all the naturalles of the body, all the vitall spyr-
tes of bothe bodye and soule was soo cōfused, soo
agitate and troubled in euery membre and par-
te therof, that in euery parte of hys blessed body,
bloody dropes yssued oute, & rane to the grounde.

..

An other cause of this grette sorowe and heuy-
nes, was for the frailtie and wekenes he sawe in
hys disciples, that they shulde forsake hym, & for
the abhominable synne of Judas & of the Jewes,
he was Tristis usq; ad mortē, heuy full of sorowe, so-
rowefull vnto þ deathe, for the grette synne of the
worlde: for the outragious synnes of the people,
for those that were then paste, for those that were
then a lyue, and for those that were to come to the
worlde's ende. Tristis, heuy, He was heuy, heuy
to see the damnacion of the synfull people, heuy
to see the dampnable liuyng of the worlde. And
this was a grette cause of the heuynes of Christe
whenne he sayde, Tristis est anima mea usq; ad mor-
tem.

IOHN. 12.

It is redde in Johan, howe that Christe whēne
he

he shulde rayse Lazar lyyng four dayes deede
in hys graue and synkyng, he was heuyn, dolo-
rous, and pensiue, & in frenetic spirit, he shewed
many tokens of heuynes in hys countenaunce, and
dyde lament & wepe. If Christe dyde then wepe
the raylynge of Lazar, howe muche more sorowe
and heuynes then hadde he here for the synne of
all the worlde: whenne he dydde forsee the fury-
ousnes of þe Jewes, the false prodityō of Judas,
the weake hartes of hys disciples whēne they for-
sooke hym & ranne awaye: whenne he sawe the
brynndenes of the Jewes whome he hadde speci-
ally electe and chosen for hys people, amonges
whome he hadde shewed so many myracles, to
whome he hadde shewed so many benefytes,
whose sycke and soore he dydde heale, and gaue
syght to ther blynde, ryght lymmes to ther lame,
clennes to ther lepours, healthe to ther sycke, cō-
forte to ther soore, strengthe to those þe were weake
and feble, and rydd them that were possessed with
deuelles, and raysed the deade to the lyffe, & fedde
the hungry with meate: And yet they styuouously
and maliciously nowe met aboute to betraie him
to the deathe: It was noo meruell therefore,
thoughe Christe was full of sorowe and heuynes,
And to expresse the same sayde Tristis est anima mea
usq; ad mortem.

The thyrd cause of hys heuynes was in con-
siderynge the brynndenes of þe Christen people,

¶ If.

whome

Hebre. 9.

whome he hath washed in his blood, whome he hath clenched in the founte of baptysme, whome dayly he purgeth by penaunce & fedeth with hys mooste precyouse body and bloode: whose synnes he remytteth, whome he nourysheth, protecteth and defendeth with the resydue of hys holy sacramētes. And to see our unkyndenes towardes hym (whiche dothe asmuche as in vs is, ayen to crucifye hym) in renewynge our synne ayen whiche was the cause of his passion: that hit greueth him be yond home. Chapostell saythe, Rursum crucifigētes Christum, ye doo asmuche as in you is to crucifye Christe ayen by your renewynge of synne, by your abhomynable lyffe: whiche your synne was cause of the deathe, and passion of Christe, & your unkyndenes was oon of the causes of this hys grette sorowe and heuynes.

4.

The fourthe and grette cause of this heuynes and sorowe of Christe was, whenne he consydrede hys mooste dolorouse passion to take noo fruyte nor effecte in so many false Christianes & hethen people. And that not withstandynge hys passion, that the grete multitude of the worlde shulde perishe & be dampned. Christe beyng in this grette trawse, in this grette conflict: he ranne vnto prayour, he fledde to the mount. For as the lettre saythe *Anulus a discipulis quantum iactus est lapidis, positus genibus, procidit in faciem super terram, & deprecabatur dicens, Pater mi, omnia tibi possibilia sunt.*

Matth. 26.

Marc. 14.

Luc. 22.

Transfer

Transfer a me calicem hunc. Veruntamen non sicut ego *Oratio Christi*
 uolo pater, sed sicut tu uis, Fiat uoluntas tua. *Loos, loos* *sti qualis,*
 here he thought vs the veraye maner, the veraye *The ma-*
 forme and fashyō, howe wee schulde praye in tyme *noz of*
 of neade, in tyme of necessitie, in tyme of aduersi- *Christes*
 tie & of tribulacion, He went frome hys disciples *prayer.*
 and frome cōpany of man whēne he schulde pray,
 a stone caste of. Not for the helpinge of the closnes
 of hys mynde & memorye, not for augmentinge
 of hys deuocion: whose closenes of mynde, whose
 memorye and deuocion was euer mooste perfyte,
 mooste intear & deboute: but for to giue ensam-
 ple, that whēne thou prayste, thou to kepe thy
 selfe soole, to flee company whereby thou mayste
 the better lyfte thy mynde closely to thy lord god,
 the more seruently to pray, the more redely to
 ascende into hygher deuocion, to flee bayn glory,
 bayne wordely desours, bayn wordely lawde: to
 flee the desour of prayle of man, whiche many ty-
 mes pulleth away deuocion, & drowndeth the me-
 ryte of prayour. Thēne he kneled downe, he dyd
 prostrate hym selfe to the erthe, and vttered hys
 despour by prayour, and called to hys fadre, Pater
 mi. O my fadre, all thyng is possible to the, take
 awaye frome me this cuppe of deathe. And he cō-
 tynued longe in this prayour, soo that in that, he
 thought vs to perseuere and cōtinue in prayour,
 to knele & prostrate the bodye whēne we praye,
 that all the partes of the same in tyme of prayor,

Ad iii.

maye

fiue thinges to be remembred in prayour.
Quis.

Cui.

Quomodo.

make bowe and humble them selues to the maiestie of god; to whome we pray, who is present at thy prayour: if thou entreastly doo pray; if thou truly make thy petition.

Remember therefore allwayes whenne thou prayest fyue thinges. Quis. cui, quomodo, quando, quid. Offerte Quis. Quis es. Remember who thou art: howe myserable a synner; what burden of synne thou be ariste: howe wretchedly thou hastelyued: what abhominacion thou hast committed: howe greuouly thou hast offended thy lord god.

Therfore remember: Cui? Cui orationem dirigis? To whome thou makest thy prayour: It is to god, it is to hym that prayed: & made supplication for the. To hym that prayed to the fadre that thou mightest be partener of hys cuppe, of hys chalice: of hys bloode, of hys glououse passion and death. And these two ioynd togedre, the consideration of god and of the selfe, howe vile and wretched thou arte, howe grette & howe magnificence he is shall induse the to humilitie, shall gadre thy wyttes togedre, it putteth away fantasies, it styrreth the to deuocion, it moueth the to compunction, it maketh the mercyfull cares of god to bende and bowe vnto the, it maketh thy prayour pythy, fruytefull and exaudible.

Quomodo. Howe thou shalt pray: Thou shalt vnderstande that it is not ayme, nor harde vnto the

the beyng alone betwene god and the to prostra-
te thyselfe to the groude; to kys the erthe for god
hys sake, to sett upp thy mynde, to knowe thy
god, to knowe thyselfe and thus beyng alone w
god, to utter thy mynde and cōplaine unto hym.
• And if thou wylte haue thy prayour harde, lett hit
be humble; meek and lowly as was the publi-
cans prayour & the prayour of Iudith. Let it be
faythefull; as was the prayour of the womans of
Chananee. Lett it be attent and fxyd in god; w
a close mynde, not wauerynge in worldly thyng-
es, but hooly & godly. And soo prayed Chyriste now
in the iudgment and hangyng on the crosse. Lett
thy prayour be deuoute and lacrymable as was
prayor of Ieremie & of Anna. And let it be cha-
ritable, as was the prayour of saynt Stephane
whiche prayed for hys enemyes; and soo obtayned
the conuersion of Paule.

• Quando. Whenne shalte thou praye? Merely in
all tymes of necessitye, of aduersitie and tribula-
cion, whiche is almoste euer. And for that cause
• the apostle saythe Sine intermissione orate. Praye
ye contynually, as need, tyme & occasion shall re-
quire. And soo the chyrche cōtynually dyde pray
• to god for Peter whanne he was in peryl. Oratio
• autem fuit sine intermissione ab ecclesia ad deum pro
• eo. Therefore hit was hard, because it was conti-
nuall. Nowe ye haue harde the maner and forme
howe to pray, se see hit & lerne hit of your sauour

Chyriste

Quando.

1. Thesse. 5.

Act. 12.

Quid.

Christe and god.

Lerne also nowe by hys ensample. Quid? Quid postulas? What thou doyste aske? For Christe beinge prostrate & lyinge grouelinge in his prayor, cryed, Pater mi, omnia tibi possibilia sunt, transfer a me calicē hunc. If adye of heuē, all thynges are possible to the, put a waye this cuppe of deathe frome me, suffre not this bodye to dye, lett this cuppe passe vnderoken of. What was all thys? dydde Christe refuse to dye? O my sauour & Christe Jesu, dyddest not thou determyne afore the begynnyng of the worlde to be borne of a virgyn: to take the nature of man vppon the: to dye for man: to drynke of this chalice: to redeme mā by passion & deathe? And nowe cryest to haue thys cuppe of deathe to be takē awaye? O lord god what meanesth thi? Christen people, Christen people ye shall vnderstande that ther are twoo natures in Christe, the diuynitie and the humanitie: and in thys humanitie was reason and sensualitytie. The godhede wolde and hadde determyned the humanitie to suffre and dye. The manhode, as touchyng the sensuall desyur and frailtie of nature, refused to dye, and cryed Transfer a me calicē hunc. Put awaye adye thys cuppe of deathe. But the hyghe poynte of reason (called Synteresis) effectuously despyered to dye, & soo Christe submytted hym selfe to the wyll of the fadre, saynge Non sicut ego uolo pater, sed sicut tu uis, Fiat uoluntas tua. Not as this fragile fleshye

Synteresis.

fleshe wolde; but as thou wilt sadre soe be it, thy
 will be fulfilled. In this, teachynge vs in all our
 aduersities to pray, in all temptacion to make be-
 sechynge and sute vnto god to be our preserua-
 tour, to be our protectour and defender. But what
 a meruelouse controuersie was here in Christe:
 what a meruelouse repugnancy betwene the fleshe
 and the spyrite: betwene the soule and the bodye:
 betwene reason and sensualitie: Cuē as it fareth
 with a man that is in a grette agony, in a feruent
 seekenes, to whome the physicion profereth a cuppe
 full of a bitter pociō for a medicine & for helthe.
 In this case, the paciente is dvydē vnto two de-
 spoyrs. On is, that he despozeth helthe: the other
 is, that he despozeth to etchewe the bitter cuppe,
 the vnsauery medycyne. Reason despozeth & per-
 suadeth the seeke man to drynke of this bitter
 cuppe withoute whiche pociō he cannot attayne
 to helthe. Sensualitie vtterly abhorreth to drynke
 of it. And as longe as this agony endureth, soo
 longe the pacient is troublede with a doubtfull
 and a double affection, with a double despoir, yē
 ye and nay, to take it & refuse it: Soo Christe was
 here in an excessiue trouble of mynde, in a grette
 agony.

Similitudo.
Infirmus.

Ratio.

Sensuali-
tas.

And the more the spyrite and reason represen-
 ted to hym the vehemency & gretnes of thys passi-
 on, the more was hys pangue, the gretter was his
 payne, the more sensualitie rebelled. But the ve-

hemency of loue, & the feruent desyur he hadde
 to doo satisfacion for the synne of the worlde, bz-
 ged and constrayned hym aboue all measure, to
 drynke thys bytter chalice of deathe euen vnto þe
 bottome. Chyste therefore nott bowynge thys
 waye nor that waye, nor to the oon nor to the o-
 ther: submytted hym selfe voluntarily vnto hys
 faders wyll, saynge. Non sicut ego uolo pater, sed si-
 cut tu uis. Lett it not be as this sensuall bodye will,
 but as thou wilt fadye, as thy pleasur is soo be it.
 Techyng vs in that, howe þe in all our prayours
 and peticiōs maade to god, we shulde submytte &
 cōmytte our wys, to the will of god. As Chyste in
 an other place dothe teache vs in our pater noster
 to say Fiat uoluntas tua sicut in coelo & in terra.

Math. 6.
 Idem, 26.

And it is open in Mathewe, that in this pan-
 gypoule agonye Chyste prayde and reherced hys
 petycion thre tymes, therby to gyue vs ensample,
 to perseuere and contynue in our prayour, when
 soo euer dangiour, infyrmytie or aduersytie doo
 chaunce. And for veraye pangue and payne, he
 swette bloode and wayter, wayter and blood.

Christus sudat
 sanguinem &
 aquam.

Chyste
 swett wa-
 ter and
 blode.

Considre nowe in your selues you Chysten peo-
 ple, what pangues & paynes where in the mynde
 and soule of Chyste, and in hys mooste blessed bo-
 dye, whiche in hys prayour dydde so abundaunte-
 ly swete blood and waite. And whedre it was for
 feare of deathe, or for loue he hadde to satisfie for
 man, or for haste that he wolde fulfyll the wyll of
 the

the sadre, or whedre he wolde in that gyfte be en-
 sample to praye with bloody dropes whiche noo
 man can doo, or whedre it dydde sygnifye some
 thyng to come: harde is it to say. But what shall
 we saye to it: shall we lett passe vntouched soo
 straunge & soo wonderfull a thyng: Nay. For
 this was a thyng doon by a godly power and not
 by a naturall, that the soule shulde be soo affecta-
 te, soo to cause the bodye to swete bloode. It was
 supernaturall, it was a thyng aboue nature, a-
 boue reason, a thyng that Christe wolde shewe,
 howe deerly he loued vs, howe despozous he was
 to saue vs. He swete mayter and bloode, to shewe
 that he dyde all thynges voluntarily and not co-
 acte. He swete mayter and blood, to shewe in hys
 body what agony he hadde not oonly in the body,
 but also in the mynde and soule wherine he shulde
 dye. He swete mayter and blood, to shewe hys
 prayour to be of efficacy & strenght, to shewe that
 our prayour hath noo vertue nor to be exaudible
 nor to be harde, but by the vertue and merytes of
 the bloode of our sayour Jesu Christe.

Adam after hys faull, dydde praye & aske in-
 dulgence of his synne, though he it were not strenght
 harde, but longe after. All the electes and the sa-
 dres in the olde lawe dydde praye, and they that
 dydde folowe them, & they shall praye that shall
 folowe vs. But noon shalbe harde nor shall take
 effecte but oonly in the vertue of this holy bloode.

¶ ii.

¶ He

Adam ora
 bat.
 Electi ora-
 bant.

He sweate wayer & bloode, to shewe the behemyn-
cy of hys agonie. He sweate wayer and bloode,
for paynes & labour of the grette trowel he hadde
in that inward conflicte and battell, in remem-
braunce of hys deathe that was soo nye at hande,
This sweete was blode, bloody droppes, whiche
dydde make the and moyste the grounde,

Consydre þ here this meke, humble and lowely
prayour of Christe. Consydre thow here, howe
Christe as vppon this day bowed hys blessed bo-
dy thys kneelynge and grouelynge on the erthe
before hys fadre and yester day kneelynge .xii. ty-
mes before hys disciples in washynge ther fete.
Ther he shewed charytie and humylytie, here he
shewed feare & dred. In thys prayour he bowed
to the grounde, but thynpride and deuocion was
lyfte vppe aboue the heuens. The body was pro-
strate to the erthe, but the soule and spyte was a-
foze the fadre whenn he cryed Pater ni. O my fa-
dre.

Considre Christen man whenn Christe was in
thys traunse, howe a lyghthoode he laye some ty-
me grouelynge, sometyme hys face downewarde
to the erthe, sometyme vppwardes to the heuen,
sometyme kneelynge sometyme the handes cācel-
led, sometyme spredde abrode, sometyme holden
vpp to the fadre crynge Pater ni, & cetera. O fa-
dre take awaye this chalice of deathe. This blude
soo voluntarily shedde, shewed the feruēcy of the
loue

loue Christe bare to the and me and to all man
kynde. It shewed the feruency of hys prayour, it
shewed the intear despour of his mynde, it shew-
ed a maner and a fashion of deuocion in praynge,
that neuer was seen but in this oonly prayour.

And in thys grette meruelouse agonye Ange-
lus de coelo apparuit ei, confortans eum. An aungell
appared frome heuen comfortynge hym. What
this aungell sayde, it is not in the gospell. Whedre
he dyde cōforte the manhode of Christe by worde
or by oonly apperaūce, it is not determyned. Butt
it is to be presupposed, that the angell spake some
comfortable wordes, to comforte the manhode of
Christe to thys grette battell of hys passion. And
thoughe Christe in hys māhode knewe all thynge
by reason it was ioynd to godhede, yet to shewe
that aungell as a seruaunt is euer obsequyouse to
Christe and god, dydde appere to hys comforte &
glory. And it mought be by coniecture, that he
shewed to Christe the necessitie of hys passiō, howe
necessary it was for the redemption of man, and
not to haue it differd, and of the hyghe victory he
shulde attayne, and howe shrotely he shulde ryse,
and of the glory of hys resurrection, of hys ascen-
cion to the heuens, and of hys gloryfyng ther, &
suche other thynge, whiche mought be comfort-
able to a man that is in battell or agonye. And
thoughe Christe knewe all thynge to come, yet
the aungell percase shewed it bnto his manhode,

Luc. 22.

An an-
gell ap-
perid to
Christe &
comfor-
tid hym.

Marc. 14.

Petrus.

Vna hora.

Ioan. 1.

as to a passenger & a mortall man of the worlde.
And soo Christe rose frome hys pryse and longe
prayour, & came to hys disciples, and founde the
sleepyng, and sayde to Peter Simō dormis: Non po-
tuiti una hora uigilare mecum? O Symon Peter,
sleepist thou? Thou saydest yesterdaye y thou were
redie to be emprysoned and to dye for me. O Pe-
ter, Peter, wher is that affection that thou ough-
test by thy promyse to shewe to me thy mayster?
Where is the eniample thou oughtest to shewe to
other? O Peter, ludas nō dormit, Judas sleepes not.
The Jewes dyligently dothe watche and ar at
hande. Whyn enemyes ar in armour and comes to
take me, and thou sleepest? O Peter, and if thou
wylte not take payne to watche for thyn own sake,
wake yet and aryle for my sake. O Peter, howe
woldest thou suffre for me imprysonemēt, bandes,
prongs, skorgynges, obprobrye and deathe: and ca-
not watche oon lytle houre with me? Non una ho-
ra? Not oon houer Peter?

In thys worde the promptitude and redynes of
Christe as our hede, dothe reprehēde and reprove
the slakenes & sloughfulnes of vs hys membres.
Why, what is thys then to saye Non potuiti una
hora uigilare mecum? Noo thinge els, but that if god
dydde not gyue vs power to warke vertuously &
to labour Christianly, he wolde not blame vs for
our neglygencye. But he hath gyue to vs power.
what pwer? Dedit eis potestatem filios dei fieri, his qui
credunt

credūt in nomine eius. He hathē gyuen power to all
suche as dothe beleue in hys name, to be maade
the children of god. It foloweth then, that if he
hathē gōuen them power to be ꝑ children of god,
he hathē gōuē them power to exercise & warke by
faythe suche vertues, as they maye by that war-
kyngē faythe, attayne to come to that despozed
ende whiche euery man despozeth to haue, heuen.

The Christen man maye doo many thynges,
he maye doo many thynges that is the childe of
god by true faythe. Why dydde not then Peter
waake and praye with Christe? Why doeth not the
the Christen man and women watche and praye,
labour and suffre with Christe? Why doeth not the
the Christē mā, the sone adoptiue of god by faythe
and grace, suffre and take payn with hys master
Jesu Christe? What answere wylte ꝑ maake to
thys questyon at that daye, whenne Christe shall
sitt in iudgemēt bypon the & me and bypon all the
worlde? what excuse haste thou then to make? If
thou saye that if god hadde gōuen the grace thou
woldeste haue doon this & that for hym, but that
thou haddest not grace therto: this wyl not serue
the. For if god hadde not gōuen the sufficient gra-
ce to doo workys of vertue by faythe, he wolde ne-
uer requyre an answere of the for thy not doynge.
For he dothe nothyngē but that ryghtfull is, and
that that stādeth with ryght and equitye. There-
for that that we doo not watche and labour and
warke

Charitas.

warke in vertue, it is for wante of a ströge faythe, hit is for lake of a veraye faythefull loue we oughte to haue towarde god. Quia charitas omnia, suffert, omnia sustinet. Charytie dothe suffre and sustayne all thynges, all paynes, all labours, all tribulaciōs, all aduersities, all pouertie, all myserye for the loue of god. Charitie dothe suffre patiently and taketh well a worthe, what soeuer god dothe sende, yn weale and in woo. Charytie is euer oon, and euer contented. That if this charitie doo wāte & dehay, all vertues dothe wante and dehaye with it. Soo Chyste dydde reprove Peter for that

Vna hora.

he dyde not watche oon houre w hym saynge, Nō potuisti una hora uigilare mecum? If thou alledge at þ day that thou lackydste tyme, tyme to labour, tyme to pray, tyme to doo penaunce: that will not serue. Looke vppon thy selfe whether thou haste hadde tyme & space to doo gud or not? Haste not god lente the tyme: Haste thou not hadde oon houre to watche w Chyste: Arte not thou of age and of many yeres: Lakyfte thou tyme to watche in prayour: Thou watcheste, but þ watcheste not with Chyste. Thou watchste many tymes, when it were better for the to be a sleepe with Peter. Looke vppon thy watchynge, howe ydely thou dooste passe and lose thy tyme, in tryflynge, in lyght wordys, in wanton deades, in carnall pleasures, for whiche þ shalte make a strayght answer at that daye wherme Chyste shall aske the Non potuisti

potuisti una hora uigilare mecum? Howdyffe not thou
 man (for whome I haue done soo muche) waake
 with me oon houre? not oon houre? A man an
 houre is but a lytle space of tyme. And all the space
 of manes lyffe that we make soo muche of here, y
 all this tyme of this worlde in comparyson to the
 eternall lyffe, to þe euerlastynge worlde of heuē, is
 not oon houre. For our houres passeth, our dayes
 banyshythe, our yeres wasteth, our life shall haue
 ende: but that lyffe is eternall, that lyffe is euer-
 lastynge, and neuer shall haue ende. The breuy-
 tie and shortenes of mannes lyffe, is but a moote
 in the lone beame, in comparyson of the hoole
 sphyer of the worlde. Wherefore then shulde we
 complayn of our tribulaciōs, of our greues, of fa-
 me, hungre, penurpe, enprysonemēte, scourgynge,
 beatynge, or suche other: seynge our lyffe is soo
 chorte. In whiche tyme we that ar membres of
 Chyiste, ought not to refuse any paynes or palliōs
 for Chyistes sake, whiche suffrede so muche payne
 for vs.

And Chyiste sayde vnto those three disciples
 • Ecce uenit hora, & filius hominis tradetur in manus pec
 catorum. Surgite, eamus, ecce qui me tradet prope est.
 • Also sayde Chyiste the houre is come. Whiche hou-
 rer The houre that he spake of at the mariage,
 • vnto hys modre, whenne she sayde Vinum non ha-
 bent, They haue noo wyne. To whome Chyiste
 • sayde. What is that to the and me? Non dum uenit

Q,

hora

Matth. 26.

Ioan. 3.

for a me. My houre is not yet come. Thys was
 the houre of Christe, this was the dolorous houre,
 thys was y^e houre that Christe shulde be betrayde,
 that Christe shulde be put into the handes of the
 Jewes; the houre y^e he shulde be bounde, be bobbed
 & beate; y^e houre that he shulde be broughte before
 the Jewes to be detected and accused. Veni hora.
 Howe is the houre & tyme y^e the pphetes ha the soo
 many yeres past, spoken of; that I haue soo oftē
 thewed you of. The houre and tyme, that the sone
 of man shal be betrayde and put in to the handes
 of synners. Filius hominis tradetur in manus peccato-
 rum. The sone of man shal be putt into the handes
 of synners, of synners. And why into the handes
 synners? for he was betrayde by a synner, and for
 synners, & putt into the handes of synners, bothe
 Jewes and gentyles.

Matth. 26.

Iudas.

ibidem.

And he sayde vnto hys disciples. Ecce qui me tra-
 dat prope est. Loo he that shal betraye me is at
 hande. Surgite eamus. A ryse, lett vs goo. What was
 thys lett vs goo: was it lett vs goo and hyrd vs?
 Nay, nay. Hit was, let vs goo and met hym, for
 Judas was at hande with a grette nombre of
 Jewes, in armour, with wepen, with lyghtys, w
 cressettes, with lanternes, with torchettes & bur-
 nyng handes. And the traytor Judas gaue the
 Jewes a token howe they shulde knowe to take
 hym, saynge, Quēcunq; osculatus fuero, ipse est, tenete
 eum, & ducite caute. Whome soeuer I doo kysse, lett
 hande

haide our hym, for he yt is that ye shall take, leede
hym surely and wysely.

And whenne Judas came to Christe, he knewe
hym not: hys knowledge was taken frome hym.

Christe stood styll and asked them: Quem queri-

Ioan. 18.

us: whome seke ye? They answered Iesum Nazare-

um, we seke Iesus of Nazareth. Christe answer-

de, I am he, Ego sum. He fledde not, he hydde not

Ego sum.

him selfe. He defended not his own cause, he dyde

not excuse hys matter, but sayde Ego sum, I am.

Whata confession was this: howe breue an an-

swer was thys and of what efficacy? why, what

was thys to saye Ego sum, I am: why dyde not

he saye I am he ye seeke? I am he that ye wolde

haue: why sayde he only I am: and what was

thys to saye I am: weryly it was as muche to

saye as I am he that dedde create the heuens, the

erthe, and man. I am he that dothe gouerne all.

And in thys that he sayde only, I am, he dydde

more expressely, and more honorably declare the

celstitude and magnificency of hys maiestie and

the power of hys diuynitie and godhede, then if

he hadde sayde I am he that ye seeke, or I am he

that ye wolde haue.

For noo man that is mutable in hym selfe, noo

man that is not of hym selfe, noo man that depen-

deth of an other, noo man that is mortall, that shall

haue ende: may say simpliciter without any addi-

ciō Ego sum, I am. But he only that hath euer-

¶ ii.

lastyng

lastynge beyng, he oonly that is immutable, blyf-
 sed and beate, may say Ego sum, I am. He oonly
 is of hym selfe, that dependes of noon other, that
 haue noo neade of any other creature, may saye
 Ego sum, I am. He that hath noo indigency, nor
 lake, he that is full of power withoute cōtradicti-
 on, withoute lett: he that is wylle withoute er-
 rour, iuste withoute acceptacion of personage,
 myghty withoute debyltie, mooste hyghe & wor-
 thy withoute cōparyson, not hauyng any egall
 or lyke vnto hym: he that is gud withoute defau-
 te, may oonly saye Ego sū, I am. He oonly that is
 immutable, immortall, incomprehensible, inui-
 ble and onmyppotēt, of whome all thynges hathe
 ther beynges, in whome all thynges hathe ther
 perfectiō, by whome all thynges ar mesured & go-
 uerned and preserued: he oonly may say Ego sum,
 I am. And who is it then that may say thys; but
 he that dydde nowe speke it: Iesus Christe, the so-
 ne of god, god and man, mediator for man to god:
 the fadre: soomner, maker, conseruator, and rede-
 mer of the worlde? He that dothe holde byppe and
 strayeth all the worlde with hys hande? He sayde
 therefore to the Jewes whiche came to hym Ego
 sum, I am. And they at thys worde, Abierunt re-
 trorsum & ceciderunt in terram. They went backe &
 fell flat to y^e erthe, flate to the grounde. They coulde
 not sustayne the bryghtnes of the eternall lyght,
 they were so astonyed & stryke with feare of thole
 bryght

Idem.

bryght beames that came frome theyes of Chyste,
they were soo abashed at thys meruelouse worde
Ego sum, soo terryblly spoken, that downe they fell,
a ther laye the pleasur of Chyste. And as Chyste
strooke the all downe with hys worde, soo mought
he with hys worde haue slayn them if it hadde soo
haue lyked hym. But he came not to sle, not to
kyl, not to destroye: but to saue, to cure, to make
hool: to saue that was losse, to cure that was soore,
to heale that was syke. And for that purpose he
suffred them ayen to ryse, that soo they moughte
ther by knowe ther god and maker, that soo they
mought knowe them selues, that soo they myght
beleue in Chyste if they had wolde. And yet to call
them farther to faythe and knowledge of god, he
asked them ayen the same question Quem queritis?
Whome seeke you? And they answered as afore,
Jesus of Nazareth. O wretched Jewes, o men of
perdition, o rauenyng wolffes, seekyng howe ye
mought deuoure that pure innocent, howe ye
mought sle that immaculate lambe, howe ye
mought shedde that lambe hys blud. They wolde
sayne haue shedde it, and coude not: but only by
Chyste hys sufferance, and when he wolde. And
yet they remaynyng in ther blyndenes, cōsydred
de not this grette myracle, cōsydred not thys
power of god, cōsydred not howe they coude not
shedde thys precyouse blood but by permyssion and
sufferance. To whome he gyyng lycence, sayde.

D iii.

Nunquid

Nunquid dicit vobis quia ego sum filius David? et queritis,
sinite hos abire. Dyddag I nott tell you afore, that I
am: that I am Iesus of Nazareth: if ye therefore
seeke me, suffre these my disciples to goe but ou-
ched.

See, sende thullen manthome diligently. Christe
dydde prouyde for thaim danc of hys disciples.
He offetere hym selfe in to thades of hys enemyes,
and prouyde for hys disciples that they shulde
not be taken. And why dyde he for: Merely for that
he knewe the heat that hym to be to meke to suf-
fer persecution, and most longe in saythe. There-
fore he offerede thout yare: all they were more able
to beare pouncture, and able to suffer persecuci-
on and deathe, whom he hadde elected and cho-
sen, after hys passion to trauyse, to edifie and to
settel hys church in the wyng: hys worde, by my-
racles to wyng, and by suffryng persecution, pas-
sions and deathe.

And so Christe armed hym selfe toward his
passion by pacieny: patiently suffred hym selfe
to be taken. They toke hym. They bounde hym,
They bobbed and beete hym, They drew a ga-
led hym to and froo, forwarde and backwarde,
hpywarde and downeward: this waye and that
waye, to the extreme payne of hys mooste precy-
ous body. They brought hym fyrste to Annas
house, then to Cayphas, then to Pylate, After-
warde to Herode, Then ayen to Pylate, Then
they

Christus capio-
tur.

Christe
was ta-
ken.

- .1.
- .2.
- .3.
- .4.

they brought hym into the comen hall called the
petr hall. A pett frome hall into an other house
where he was scourged and beaten with cordes,
roddees or whippes. A pett was brought frome
house into the peld hall.

Then frome thes into the mount of Calvary.
And in all thes places they dyde muche displea-
sur agensse Chyste, muche violence and grete in-
iurye. In the house of Annas Anna demaunded
hym of hys disciples, of hys doctryne, and what
he was. To whome he answered, Ego palam locutus
sum in synagoga doctus in templo, & in oculis loqu-
tus sum vobis. Quid me interrogas? Aut interrogas quia
audierunt. All that I haue doon and spoke, I haue
doon and spoke it openly, and haue taughte in the
synagoge & in the temple where the grete haunte
& concourse of people is. And my teachynge hathe
not been in hodynghe, but in open places. Why
askeste thou me of my doctryne? Aske them that
haue harde me. And whē he hadde thus answer-
de the byshoppe, one of the byshoppes mynisters
gaue Chyste a grete blowe on the cheeke, a grete
buffet on the face. To whome Chyste sayde, If
I speke euyll, beare wyttenes of euyll: if I speke
well, Cur me caedis? Why strykest thou me? Also
saye, Thou oughtest not to stryke hym that dothe
well, thou doste vniustely to stryke an innocent,
thou doste wronge to stryke hym that speketh the
truthe. Quid me caedis? Why dost thou stryke me?

D

5.

6.

7.

8.

9.

Passio Christi.

The pas-
sion of
Chyste.

Primo.

Ioan. 18.

*Percutere
Christum quid?
What it
is to stry-
ke Chyſte*

*Percutere
Christum in fa-
cie quid?
What it
is to stry-
ke Chyſte
oon the
face?*

IOAN. I 4.

Wretched man, what arte thou that striketh thy
lord god on the face? the god of glorie, whose glo-
rrouse byſage aungels deſpoyth to beholde? **W**retched man why ſtrykeſt thou god for man? an
innocēt for a ſynner: a iuſte man for a falſe man?
Wretched man that wylt ſtryke truthe for ſpe-
kenge truthe, what mā is ſoo vng raciouſe to ſtry-
ke god for any cauſe? **H**e ſtrykes god oon the face,
that wyttyngly dothe impugninge truthe. **H**e ſtry-
kes god on the face, that letteth iuſtice, that wron-
geth the innocent, that oppreſſeth the poore wret-
ched perſone. **H**e ſtrykes god on the face, that de-
nyes truthe, that dothe not defende veritie when
hye may, that wyl not ſpeke truthe wherme he is
demanded: that ſwears falſely, that is perſwaded
in games, in bypnyge or ſellynyge, or other wyſe. **H**e
ſtrykes god on the face, that beris falſe wytteneſſe,
that vſes any falſehode, that rebukys not ſynne, &
wyl not be reduced into a ryght trayne wherme
he may, that wyl not correcte ſynner if he may,
by worde, counſell, or other wyſe. **A**ll the ſynners
of the worlde. **A**ll proditours, falſaries, lyars,
ypocrytes, diſſimulers, with all other that vſes
any poynte of falſehode or diſſayte: they all ſtry-
ken Chyſte on þe face, god on the byſage, veritie
on the cheeke. **F**or Chyſte ſayde Ego ſum ueritas, **I**
am the treuthe. And here, vnto all vntrue perſo-
nes he lamentably cryeth Si ueritatem dico, cur me
cædis? **F**or my truthe why ſtrykeſt thou me? **B**ut
thynkeſt

thinkest thou man that he will not stryke aye?
 Thinkest thou þ he will not be a bengyd when
 he sees tyme: yes, yes. Here what he sayeth by his
 prophete. Ego uos percutiam septies propter peccata
 uestra, & inducam super uos gladium ultorem. I will
 stryke you (he saythe) for your synne seuen tymes,
 and will byrynge hypon you the strykyngesworde,
 the sworde of vlcion, the sworde of vengeaunce, þ
 sworde that is double edged, that stryketh & slep-
 the bothe bodye and soule. Of whiche sworde it
 is wythē Exhibit de ore eius gladius bis acutus. Ther
 shall come oute of hys mouthe a double edged
 sworde. What is thys double edged sworde? Here-
 ly it is that dreadfull sentence that Christe shall gi-
 ue ayenste the damned synners in hys iudgemēt,
 saynge Ite maledicti in ignem æternum, qui præpara-
 tur diabolo & angelis eius. Go ye frome me ye ma-
 ledicte & cursed persones into euerlastyng fyre
 whiche is prepared for the deuell & hys aungels.
 So at that iudgemēt Christe and god, god & mā,
 god the iudge, shall examyne and demaūde of the
 Quid me cædis? Why dyddest thou with thyn euill
 lyffe stryke me: with thy grette blasphemye: with
 thyn abhomyrable othes: with thyn vntruthe, w
 thy falsehode, with thy wretched luyngē? Why
 dyddest thou stryke me?

Leuit. 26.

Apoc. 1.

Gladius bis ac-
cutus.

A dubble
edgyd
sworde.

Matth. 25.

After thys he was broughte into the house of
 Cayphas pryncce of þ ppyetes: where he was accu-
 sed with false wyttenes, where he was illuded, de-

þ.

ryded

.2.

tyded, & blyndefeldd by Cayphas hys seruautys
and mynisters, beete and bobbyd a bouth the fa-
ce and hede, owt ragyoufly daulte with all.

.3. Frome thens they hadde hym to Pylate the
iudge, where he was accused for a malefactor,
that he schulde subuerte the people, that he schulde
call hym selfe a kyng, and that he schulde venge
trybute to be payed to Cesar: with many othet
falle detections maade ayenste hym.

.4. Then Pylate sent hym to Herode, whiche was
meruelouse gladde of hys comynge, thynkyng
to haue seen hym doo some straunge wondre be-
fore hym. And asked of hym many questyons, and
Chyste wolde make noon ansuere to any of them.
And he caused to be doon vpon hym a whyte gar-
met in mockage. And sente hym soo clothed ayen
to Pylate. And they were frome thenforth fren-
dys & louers, whiche afore were i grette haterede.

.5. And thus brought ayen before Pylate, he was
ayen falsely accused many wayes: that he schulde
call hym selfe kyng of Jewes, & he schulde sub-
uerte the people, that he sayde he wolde destroye
the temple and within thre dayes rebuyld the
same, with many moo false and vntrue ac-
cusaciōs, whiche they layde ayenste hym, cryng
in multitudes, with open mouthes Reus est
mortis, reus est mortis. He is gilty, he is gilty, he is
worthy to dye. Pylate askyd Quid mali fecit? Non
inuenio in eo causam. What yll hath he doo? I fynd
noo

• noo cause in hym why he ought to dye. They
 • ansuerde Si hic non esset malefactor, nō tradidissimus
 • eū tibi. Thyntest thou that we wolde hyenge hym
 in this maner afore the, vnles he were a malefac-
 tor & a myscheuys man: vnles he were a decep-
 uer of the people: a wronge doer: an enemy to Ce-
 sar.

And Pylate knowynge that they dydde all this
 ayenste hym for malice and enuy, a yen endeuo-
 red hym selfe as muche as he coude, to delyuer
 thys innocēt Chyste. And alledged ther custome,
 that euer at that grette feaste of pasche, they were
 accustomed to haue oon malefactor that hadde
 deserued to dye, to be delyuerede, and to be putto
 lybertie: in remembraunce of that grette benefy-
 te that god hadde shewed to ther foresadys in
 Egypte whenne he delyuerede them frome y sty-
 kyng angell, and frome that ther grette bon-
 dage & thrawldome they were in vndre Pharao.
 And hadde at that tyme in hys custode oon Bar-
 rabas an erraunte theffe, by all lawes worthy to
 dye: thynkyng they wolde haue chosen rather
 thys theffe to haue sufferede then Chyste. And
 asked the, whome wyll you I shall delyuer, Bar-
 rabas or Iesus: They cryed styll in multitude,
 • Non hunc sed Barrabam. Delyuer nott Iesus but
 Barrabas. what wyll you then I shall doo with
 • Iesus, sayde Pylate: They cryed Crucifigatur.
 Lett hym be crucyfyed.

Pylatus.

Barabas
latro.

¶ ii.

And

And yet to ceesse ther furye and wylfulnes, he hadde Christe into an inner house, & put hym ther to be scourged & bete. And ther the cruell Jewes bounde hym to a pyller, and bete hym, scourged hym frome toppe to too, and lefte noo hoole place in hys bodey. They crowned hym with a crowne of sharpe thorn whiche perced hym to the bryne pane, to the harde skulle. They clothed hym with a garmēt of purple colour, they blyndefelde hym, they put a reede in hys hande in stede of a ceptre, they buffated hym with ther handes, with ther fyfles, and bete hym aboute the hedde with harde redys. And euer in mockage cryed Prophetiza quis te percussit? Nowe shewe vs who is he that doeth stryke the: who was that? And dyde spytte at him. And kneled mokkyschely afore hym cryyng Ave, rex Iudæorum, ave rex Iudeorum. All haile kyng of Jewes, all haile kyng of Jewes: w many suche other deryspons, obprobrys, mokkys and scor- nes. And all this Christe suffrede for the and me.

Marc. 15.

7.

Then Pylate caused hym to be brought forth the ayen In pratorium, into the comen hall amonges the multitude of þ Jewes, and sayde vnto them Ecce homo. Ecce adduco eum foras ut cognoscatis quia in eo nullam inuenio causam. Loo, he holde the man. Loo I bryng hym oute ayen afore you, that ye maye knowe that I fynde noo cause in hym why he shulde dye. And whenne they see hym, they cryede oute w an outragiouse voice Crucifige, Crucifige

Ioan. 19.

fige

, fige eum. Crucifixe hym, crucifixe hym. Pilate an-
 suered and sayde, Take you hym & crucifixe hym,
 for I fynde noo cause why he shulde be crucified,
 nor why he shulde be doo to deathe. They ansue-
 , rede and sayde, Nos legem habemus & secundum legē Ioan. 19.
 , debet mori, quia filium dei se fecit. We haue a lawe, &
 by our lawe he oughte to dye, for he maketh hym
 selfe the sone of god. And sayde moreouer Si hunc Ioan. 19.
 , dimittis, non es amicus Cesaris. Omnis enim qui se
 , regem facit contradicit Cesari. If thou this dymysse
 hym, þ art nott frende to Cesar. For who so euer
 maketh hym selfe a kyng, is enemye vnto the
 Emperour. Pilate fearynge these wordes that
 they layde to hys chardge, he brought Iesus
 forthe amonges them, and saatte for to gyue iud-
 , gement. Saynge Eccerex ueker. Loo here is your
 , kyng. And they with open mouthes cryed, Tolle,
 , tolle eum, crucifige eum. Away with him, away with
 hym, crucifixe hym. And then and ther he toke
 Chyste vnto them to be crucified.

. 3.
 They toke hym, they layde the grette heuye
 crosse bypō hym where on he shulde be crucified,
 and maade hym beare the same thurghe muche
 parte of the cite. And ther folowed hym muche
 people bothe men & women of all sortes: the stre-
 tes were full on euery syde, & they lamented, they
 sorowed and wepte, to see thys dolorouse syght.
 And Chyste turnyng vnto the sayde, O ye womē
 , of Ierusalē Noli flete super me, sed super uos ipsos Luc. 23.
 flete,

flere, & super filios vestros. Wepe ye not for me, but
wepe vppon your selues and on your chyldre, we-
pe for your selues and for your children. For ye
and they ar the cause of my deathe and passion.
Therefore wepe your synnes, wepe your mysera-
ble liuynges, wepe your destruction & the destruc-
tion of this cytie that hereafter shall come for pu-
nyshemet of your wykidnes, for the wretchednes
of the worlde. And thus bare Christe hys ponde-
rouse, heuie, weighty crosse whereoon he shulde
be crucifyed. Thys crosse was soo ponderouse, &
hys weeke bodye whiche hadde shedde somuche
bloode before, what with that he swette somuche
bloode in hys prayour, and with hys scourgynges
and beatynges, and with his crowne of thorne soo
platted with violency on hys hedde: that he was
not able to beare it thozoghe, but as ye wulde say
staggarde and stayed by the waye, and swet for
payne, and fell vnder it. In somuche the Jewes
feared that he shulde not cōtinue tyll he came to
the place of execucion. And therefore to put hym
to a lenger payne, & to a more pāguyouse deathe,
and not for any other cause, not for pytie or com-
passion: they compelled oon Symon Cyreneus to
beare hys crosse for that purpose & not for to ease
hym with all, and so dydde.

O Christe mā, Christe womē, haue pytie on thy
Christe haue cōpassiō on thy god & this suffrede for
the. Helpe hym, helpe hym i hys pāgues, helpe to
lypton

lypton hym of hys burden, to ease hym of thys he-
uie crosse, shewe compassion on hym. Helpe hym
thy selfe, lett not thy seruantes to doo it, hyere not
other me to putto ther helpe. Doo it thy selfe. For

• he cryeth vnto the & to the worlde, Qui uult meus
• esse discipulus, tollat crucem suam & sequatur me. He þ
wylbe my disciple, lett hym beare his crosse & fo-
lowe me.

Luc. 9.

Crucē Christi
portare quid?

What is it
to beare
the crosse
of Chry-
ste?

But howe shalte thou beare thys crosse & helpe
Christe? Howe shalte thou herein ease hym? And
what is it to beare the crosse of Christe? It is noon
other but dearly & with an entyre deuoute mynde
to remembre hys passion, to remembre the bene-
fytes of hys deathe, to remembre the merytes of
hys bloode, howe muche he hath suffrede for the,
what obprobrye was layde vnto hym, what iniu-
rye he sustayned, what myserye he was put vnto,
howe abiecte he was in reputacion of the people,
howe vyle, vtterly despyed of all folkys, hadde in
noo regarde, in no reputacion: in somuche that he
• was reputed and taken as Vermis & nō homo, ob-

Psal. 21.

• probrium hominum & abiectio plebis. Reputed but
as a vyle worme and not as a man, taken in ob-
probrye and as an abiecte of all people. All this is
the other circumstauncys of Christe hys passiō to
haue in remembraunce, is as muche ease & plea-
sur, as muche comforte & delyte to Christe, as was
the ease & pleasur the body of Christe hadde when
Symon holpe hym in the panguē he hadde in
bearynge

bearynge his crosse. And what meryte thou shalt haue for hys doinge, only god knoweth. Thy meryte and rewarde shalbe mesured after the rate and mesure of thy deuocion & loue towardes god.

Thou bearest the crosse of Christe, whene thou doeste penance for thy synne, for whiche thy synne Christe beare hys crosse & suffred thereon. Lett not an other therefore beare this crosse for the, beare it thy selfe. Lett not an other doo penance for thy synne, doo penance for thy selfe, punyche þe bodye that dydde offende, punyche that carcass that dydde the synne, for Christe sayeth not only ut tollat crucem, sed ut tollat crucē suam. He sayeth not that he that wyl be hys disciple doo beare a crosse, but he wyl that he beare the veraye crosse, the crosse of Christe, the crosse of veraye penance, non other crosse but thys crosse, a crosse of payne, a crosse of passion, a crosse of death: a crosse, euer readye to take payne on, readye to suffre, yee, to suffre all manner paynes for him that suffred for the, yee & to suffre for thyn own synne. For withoute thys crosse of penance, noo synner is saued. Christe sayeth, Nisi poenitentiam egeritis, omnes simul peribitis. Unles ye doo penance and beare thys crosse, ye shall all perishe, ye shall all dye and be dampned. And it is not enoughe to beare this crosse with Christe, but thou muste folowe hym: for he sayeth Et sequatur me. What is thys Sequatur me? Nomore but that thou muste folowe Christe with thys crosse. wher
and

and whyther: He beare it from the place of hys iudgement in the house, in the citie, in the felde. whyther: To the place & mounte where he dyed. Excepte that for consyderacions afore rehersede, the Jewes caused Symon a whyple to beare it. But Christe neuer leste it hym selfe, Christe neuer caste the crosse frome hym. And ayen thys crosse was put on hym & soo baare it forth to the place where he shulde suffre, signyfyinge therby, that after we be iudged other by our own cōscience, or by our spirituall iudge in the courte of penaunce our gostely fader, to beare on vs thys crosse, thys penaunce for our synne: that we caste it not of our selues, vnles it be takē frome vs: but that we beare it Ad locum passionis, to the place of our deathe, tyll tyme we dye, within the house, in the citie, in the fylde, euery wher: and euer to be a penitent, tyll the houre of thy deathe.

In thys place, in this moūte Christus crucifigitur. Christe was crucified. where he shewed amonges many other thynges. iiii. notable: and to be hadde in specyall remembraunce.

fyyste whyles the Jewes were a crucifyinge & a naylynge hym vnto the crosse, eyn in the doyng thereof, he cryed to hys fadre Ignosce pater, ignosce illis, quia nesciunt quid faciunt. Forgyue them fadre forgyue them, for they wote not what they doo. O meruelouse god. O mercy aboue mercyes. The Jewes cryed Crucifige, and he cryed Ignosce. The Jewes cryed Tolle eū, tolle eum, he cryed Ignosce pa-

ter,

.9.

Quatuordecim notanda.

fourtene thynges to beno-
tyd.

.I.

LUC. 23.

ter, ignosce pater. They cryed crucifye hym, crucifye
hym: he cryed fader forgyue them. They cryed ty-
rannously lyfte hym bpp vppon the crosse, lyfte him
bpp vppon the crosse: and he cryed mercifully, fa-
dre forgyue them, fadre forgyue them, haue pytie
bppō them fadre, remylte ther synne, forgyue the
thys trespass. And the rather to purchase mercy
for them, he alledged ther ignorancy, he alledged
that they were ignoraunte and vnlearned people,
that knewe not what they dyde. For they doo not
offende soo greuouly y doo synne by ignorauncy,
as they that doo synne bppō a pretēsed malice, as
they that dothe knowe them selves to be naughte,
and yet wylfully wyl doo it. Thes wordes perced
vnto ther hartes, thes wordes wounded the soules
these wordes maade the relēte, these wordes mol-
lyfied ther malice, these wordes maade ther har-
tes to bleede iwardes as shall herafter appere.

2.

Luc. 23.

Whenne he was thus crucified on the crosse,
nayled thoroughe the hādes and feete, lyfte vppe
in height that y people mought wondre on hym,
they hunge vppetwoo thesses by hym, on euery
syde oon. The toon thesse blasphemously sayde
Si tu es Christus filius dei, salua te ipsum & nos. If thou
be Chyste the sone of god, saue thy selfe & vs. To
whome y other thesse sayde rebukynge hym, doest
not thou feare god that arte in the same iudge-
ment that he is: And wee ar worthy to suffre and
haue deserued to dye. Thys innocent neuer dyde
amylle,

amylte, this innocēt dydde neuer synne, neuer de-
serued thys. And turned hym as he moughte to

• Chyſte and ſayde Domine memento mei dum uene- *ibidem.*

• ris in regnum tuum. Lorde, god, remēbre me, remē-
bre me whenne thou comest into thy kyngdome.

What is thys to ſay, lorde remembre me whenne
thou comest ito thy kyngdome? Nomore, but that

I beleue, that thou art Dominus, that thou arte a
lorde, that thou arte god, though he thou hāgeſt by-

lye & haarely here in deſpecte of the people, yet I
beleue that thou arte a kynge, and haſte a kyng-

dome, and that thou ſhalte reigne. Haue therfore
mercy on me, remembre me whenne thou ſhalte

ther reigne in gloze, make me oon of thy ſamylie
ther, Memento mei domine, Remēbre me lorde. And

what came of thys humble petition? Here what
ſoloweth in the lettre. Chyſte maade anſwere to

• hym, Hodie mecum eris in paradiso. Thou ſhalte this *ibidem.*

daye be with me in paradys. Ye and aſſon as hys
ſoule was departed the bodye, ſoo ſone he was w

Chyſte in paradys. In paradys. Why, wher was
this paradys that Chyſte promysed hym? It was

ther as Chyſte was. The ſoule of Chyſte (aſſone
as it departed the bodye) with hys godhede deſcē-

det to the hell where the holy faders were, & ther
the preſence of hys godhede, turned the darkenes

into lyght, turned ther payne into pleaſur, ther
dampnacion into ioye, ther hell (whiche is comely

called Lymbus patrum) into a paradys, into a he-
uen, into a place of ioye and cōforte. For lyke as

*Paradisus
ubi:*

Augustinus.

where the kynges grace is ther is the courte, soo
wher as god is ther is paradise, ther is heuen, ther
is gloze, ther is ioye, ther is fruycion & eternytie.
For saynt Austen saythe, he hadde leuer be in hell
and haue the syght of god, thē to be in heuen and
see hym not. For in the syght of hys godhede stan-
deth the ioye of paradyse, the gloze of heuen. And
seinge þ godhede, nothynge derys, nothynge hur-
tes: seynge that godhede, fyre cānot burne, wai-
ter cannot drowne: hungre, thyrste, colde and pe-
nurie cannot deeze, cannot greue nor displease.
Hodie mecum eris in paradiso. Thou shalte be with
me thys day in paradyse.

.3.

Sitio.

The pangues of Chyste encreased so howgely,
what with the werynes of hys body, what for the
longe, tedpous, greuous paynes with haalyng &
luggynge too and froo, w bobbyng and beatinge
& with suche other greuys whiche the Jewes soo
cruely dydde all thys nyght paste & also thys daye
mynstre vnto hym, and what w the abundaūte
bloode whiche he hadde shedde: for veraye payne
he fell into a grette thyrste, & cryed with a houndge
voice, Sitio, I am a thyrste. And anon, oon put vn-
to hys mouthe in a sponge ysell and gall myrte
tosedre. He tasted of it, and wolde not drynke. For
it was an other thyrste that he cheffely hadde. He
thyrste after our soules, he despyred our saluatiō,
he cryed to the fadze of heuen in thys worde Sitio,
for hys electe people (for whome he dyde suffze)
Sitio. I thyrste. Graunte fadze my tendre despyre
whiche

11
 whiche I haue to the soule of man. Suffre not
 mannes soule to be losse for whome I doo nowe
 suffre, lett my passion take effecte, lett my paynes
 be ther cōforte, lett my sorowe be ther solace, lett
 my blood be ther redēption, lett my deathe be ther
 lyfte. Saue the soule of man fadze, lett it not pe-
 rishe. Sitio, I desyur to haue it. Sitio, I thirste for
 it. Loo Chrīte man, here mayste thou see in thys
 oon lytly worde Sitio, the iward loue Chrīste ba-
 re vnto the, howe muche he desyored thy weale,
 what payne he suffrede for thy soule, what sute he
 maade in thy cause, howe entierly in all his pan-
 gues he remembred the, euē to the deathe he ne-
 uer forgate the, but cryed Sitio, I am a thirste. O
 Christian, Christian, seynge that thy Chrīste & god
 thys thirsted on the crosse for the, gyfe thou hym
 drynke, quenche hys thirste, comforte hym in hys
 neade, for he yet to thys daye calles & cryes frome
 the heuens Sitio, I am a thirste. What is this that
 Chrīte nowe beynge in heuen, in glorie, syttinge
 on þe ryght hāde of his fadze, cryeth I am a thirste?
 Maye Chrīste thirste and hungre bodely beynge
 ther? beynge in glorie whiche quenchythe and sa-
 tisfyythe all thirste & desyur of the beates ther?
 Maye forsothe. But he thirsteth and cryeth in hys
 mēbres, in þe poore wretched people that lyeth at
 thy doore and at thy yaate, whiche ar bothe hun-
 grye, thirsty, sycke, soore, weake, feble, naked, and
 full of mysery. And ther cryes Sitio, esurio, nudus
 , sum, & cetera. I am a thirste, I am a hungered, I

Matth. 25.

ibidem.

am naked, I perishe: we dye for lacke of meate, for
lacke of drinke, for lacke of clothe, for lacke of har-
borowe and lacke of salues for our soores. we pe-
rishe, we dye for lacke: helpe vs for god hys saake,
helpe vs for hys sake that gyues all. Loo, here
maiste thou see thou Christe man, howe y^e Christe
hungreth, thirsteth, and nedeth in hys membles.
And at that daye of iudgemēt, he shall ley apenste
the thou vnmereyfull man, as the gospell reher-
sythe, Esuriui & non dedisti mihi cibū, sitiui & non de-
disti mihi potum. Nudus fui & non coperuisti me, & ce-
tera. I was a hungrede, and thou gauest me noo
meate. I was a thirste, and thou gauest me noo
drinke. I was naked, and thou gauest me noo clo-
the. And so forth of all the seuen workys of mer-
cy. But what is all this that Christe shall then ley
to thy charge thou vnmereyfull man, y^e he was
a thirste, a hūgerd, naked, speke & soore & for sothe
nothyng els, but that Christe and god was a hū-
grede and a thirste in his membles here in erthe.
In those that ar in myserye, whiche cryeth & cal-
leth to the in the name of god and for hys saake, to
haue socour, to haue ayd and comforte. And that
ye doo to them for the loue of god, god counteth it
to be doon to him, as scripture witten esyth, Quic-
quid unī ex minimis meis fecistis, mihi fecistis. What so
euer ye giue to oon of thes my membles, ye giue it
vnto me. And that that ye in suche case of neces-
sitie doo withdraue frome the miserable personē,
ye withdraue it frome god, and god wyll therfore
condempne

condempne suche unmercifull people at that daye.
 For for that, Diues the richeman was dampned: Diues.
 dampned for sufferynge poore Lazar to dye at his
 yate for lacke. And nowe is in that grette penu-
 ry in hell, that he hath called aboue thys. M.
 CCCC. xxx. yerres for oon drope of wayter, &
 coude neuer yet attayne to haue it, nor neuer
 shall. Remembre therefore thou Christen man, to
 helpe thy Christe and god in hys membres. For he
 cryeth dayly in them. Sitio I am a thirle.

•4.

To besorte, the pāgues of Christe soo encrea-
 sed that the bodye coude noo lēger suffre, the soule
 wolde departe, all thyng was fulfilled that was
 written of Christe by hys prophetes concernynge
 hys passion. Therefore he comended hys soule in-
 , to hys faders handes, saynge, In manus tuas domi- Luc. 23.
 , ne commendo spiritum meum. And cryed w a hudge
 , voice, Consummatum est. I haue fulfilled the pro- Ioan. 19.
 phesies wyttē of me. I haue fulfilled all thinges
 necessary for the redemption of man. I haue ful-
 filled my faders will. I haue payed the ransome
 for māns soule. All thynges necessary for y redem-
 ption of mans soule is nowe perfyted. And soo w
 , a hudge crye and with a grette voice, cryde Cō-
 , summatū est, and w a meruelouse thyrche, bowinge
 downe hys hedde, Emitit spiritum, he gaue vyppē hys
 spyrutte.

ibidem.

At the whiche terrible voyce the heuens tre-
 mylde, the aungels wepte, the sone loste hys lyght
 and was darke thurghoute the worlde frome syre
 a clocke

•5.

.6. a clocke vnto nyne. The bayle in the tēple rupte
 .7. and rente in two peces. The earthe quaued and
 .8. thooke thorough oute the worlde, & mē staggarde
 .9. & reeled, fearynge to fall or to synke. The stones
 .10. ruschede togedre and braste in gobbates. The gra-
 .11. ues that deade bodpes were buried in, opened, the
 deede bodpes rylet come deathe to liffe, and appe-
 red to many of ther acquayntaunce in the citie.
 Centurio with those that were with hym behol-
 dyng these grette wonders, these meruelouse
 signes, these fearefull tokens: cryed w tremulynge
 hartes Vere filius dei erat iste. Verely this was the
 sone of goo, this was the sone of god. They cryed
 in euery corner, this was the sone of god, this was
 the sone of god. And many of the Jewes and thos
 that crucified hym, beyng in grette dradde and
 feare, and as men abashed and utterly dismayde,
 wente ther waye, holdynge downe ther heddes,
 knockynge ther brestes, lamentynge and wepyng,
 sayng to them selues, alas what haue we doon?
 alas what haue we doon? This was the sone of
 god that we haue slayne. This was the grette
 prophete of the worlde. What shall we doo to saue
 our soules? Quid faciemus? What shall we doo? For
 Luke saythe Omnis turba eorum qui simul aderant ad
 spectaculum istud, & uidebant quæ fiebant, percutien-
 tes pectora sua, reuertebantur.

Matth. 27.

Luc. 23.

Luc. 23.

.12.
 .13. After that Christe was deade and the soule de-
 parted, oon of the souldiars toke a spere, and setto
 hys syde, and thurste it in, and perced his precious
 harte.

harte, oute of the whiche, strayte and attons rāne
 , bloode and wayter Continuo exiuit sanguis & aqua. *Ioan. 19.*
 Bloode and water: water and blood. Bloode, *Sanguis.*
 bloode in redēption, water in purificaciō: bloode *Aqua.*
 in remysion, water in locion: bloode in our iusti-
 ficacion, water in our baptisme: bloode to purge
 vs, water to clense vs. Bloode and water to bye
 vs, to satisfie for vs, & to paye our rāwlsome. In
 thys hys mooste precyous harte bloode, he rede-
 med vs, he iustified vs, he saued vs, he boughte vs,
 he washed vs, he clensed vs, he purged vs, what
 , shall I saye but as scripture dothe saye, Lauit nos *Apoc.*
 in sanguine suo. He washed vs in his bloode. In
 thys bloode we be broughte into the fauour of
 god. In thys blood our synne is forgouen. In this
 bloode all our good war kes taketh ther merytes.
 In thys bloode the heuēs ar opē vnto vs. In this
 bloode we calendge the crowne eternall, the
 inheritaunce of heuen. This is the pryce of mans
 soule, thys is our rāwlsom. Thys is the copiousse,
 the plentefull, and the abundaunte redemption þ
 our pphete spake of so many yeres afore it came,
 and saue it in spyrite, & spake it in prophetic, when
 he sayde Copiosa apud eū redemptio. Ther is in our *Litera.*
 lorde, cōpouse and plentifull redemption. *Fons misericor-*

This woude in the syde & harte of Jesu Chyste,
 is the welle of mercy, the welle of liffe, the welle of *dia, uitæ, &*
 , plentefull redemptyon. Here was Copiosa redem- *piose redem-*
 , ptio. A cōpouse redemption. It must nedes be a *ptionis.*
 plentefull and abundaunte redēption. For where

R.

oon

*Copiosa redē-
ptio.*

**A plenti-
full redēp-
cion.**

oon drope of this mooste precious bloode hadde been sufficiēt and enoghe for the redēption of all the worlde, yet he wolde and dydde shedde all hys bloode. And in token of that, ther ranne oute also, of his syde, water, for the loue he bare to man. If he hadde shedde but oon drope or twayn of hys bloode, or an vnce, or a sponne full, thou moughtest haue sayde þ he mought haue don more for the. But because thou shuldest haue noo occasion to speke or thinke any poynte of slakenes or of unkin- denes in thy god, he wolde & dydde suffre all pay- nes, he wolde shedde for the all hys bloode. And if more hadde beē in hys bode, more he wolde haue shedde. Therefore this maye be called as the pro- phete sayeth *Copiosa redemptio*. A plentefull re- dempcion, plentefull, coppouse, and abundaunte. Soo abundaunte, that it cannot be drawē drye. It sprynges, it floweth, it runes ouer. Euery man at thys welle maye fylle hys pottle.

*Sacramenta
ecclesie.*

**The sa-
cramen-
tes of the
chirche.
Baptis-
mus.**

Oute of thys fontayne wellys oute the sacra- mentes of Chyriste hys chirche. Here issueth oute the sacrament of baptisme, whiche is of that ver- tue by the merytes of thys blood, & it dothe awaye all kynde of synne, originall and actuall. Actuell veniall, and actuall mortall. Itt dothe awaye *Culpam & poenam* the blame & all the displeasur, thou runnest in towarde god for thy synne; and also þ payne thou haste deserued by thy synne. It openeth the heuens, that if thou shuldest straye drye after takynge thys sacrament, thou shuldest straye

prayte enter in to þe heuē, and ther be glorified.

Oute of thys well, runneth the sacramēt of cōfir- Confirma-
tio.
maciō, whiche strēgheth the recepuer in gracious
liuynge, whiche strēgheth & fortifyeth hym in this
grette spirituall batell of tēptacion betwene him,
the deuyl, the bode, and the worlde. Hit makes
man þe stronger to resiste tēptacion, to withstande
hys spirituall enemyes. Hit fortifyeth & stenheth
man to labour in god, to warke in his byneyarde,
to sustayne and suffre payne for god hys sake: to
pray, to faste, to wathe, to studie in god, and euer
moueth and disposyth the man to goodenes.

Here issueth oute the sacrament of penaunce, Penitēcia.
whiche is of that effecte and vertue, that it put-
teth awaye (as often as thou truely doest it) the
reate, the offence, the trespasse, the displeasur that
thou runnest in towarde god for thy synne. Hit
bynges the ayen into hys sauour, it restorēth the
to grace. And thy penaunce maye be suche, that
all the blame and gylte, yee and all the payne thou
hast deserued for thy synne, may be cleere remyt-
ted and forgouen: as it was in Peter, in Mary
mawdelene, and in the penitent thesse.

Here the sacrament of ordye taketh his vertue. Ordo.
In this bloode the pryste hathe hys auctorytie to
preache, to praye, to offer vyppē sacrifice for þe peo-
ple. In thys bloode he hathe auctorytie as a my-
nystre to absolue, to blesse, to halowe, to mynystre
the sacramentes to the people, and to consecrate
the mooste blessed bode and blood of our sauour

R is.

Christe

Christe Iesu.

**Matrimo-
nium.**

Oute of thys blood the sacramēt of matrimo-
nye dothe issue, whiche is of that vertue by reason
of this blood, that where as the vnlawfull & vene-
reouse acte of the body whiche is of it selfe deade-
ly, it makes it noo synne, ye & maye soo be in ma-
trimony bled, that it maye be merytoꝝ yowse, as it
was in Abrahā & other the olde fadꝝes. For saynt
Jerome dothe cōpare the matrimonie of Abra-
ham, vnto the chastytie of saynte Johan baptiste.

Hierony.

**Extrema
unctio.**

Here floweth oute þe sacramēt of extreme unction,
whiche dothe by þe vertue of this blud, giue grace,
& strenghe & fortifye the seeke persone in his pan-
gues of deathe, in that grette conflicte, when the
soule shall departe frome the bodey. Whēre that
pouze sealy soule cannot tell whydꝛe to goo, whe-
ther to god oꝝ to the deuell, whedꝛe to heuen oꝝ to
hell, noꝝ what waye he shall take, noꝝ howe farre
he shall goo, noꝝ who shall be hys guyde, noꝝ what
cumpany he shall haue. But suere he is þe he shall
come afoꝛe hys iudge god, and ther receyue Secū-
dum opera quæ gessit in corpore, siue bonum siue ma-
lum. He is sure ther to receyue iudgemēt after his
deades and markes doon here in hys bodey, whe-
dꝛe they be good oꝝ badde. In thys grette cōflicte,
in thys departure of the soule frome the bodey,
whenne the deuell shalbe soo prompte and ready,
soo importune & busy to wyne thy soule by tem-
ptacion, that (as saynte Augusten saythe) noo mā
can resiste hym, vnles god doo hylpe and put to his
hande.

2. Corin. 5.

Augustinus.

hande. The grace that is gauen in receyvinge of
thys sacrament, emboldeth man a penyte hys goo-
dely enemye, hit strengyth mā a penyte temptaciō,
hit encorage the seeke to dye and to goo to god,
hit makes hym desyrouse to dissolue this lyffe, and
to be with Christe. It moues hym to remembre hys
passe lyffe, to crye & call god for mercy. It moues
hym to penaunce, to repentance, and to lament
hys wretched lyffe. And dothe strenghe hym in
faythe, in hope, and in entiere loue to god, desy-
rynge to be with hym.

The Euchariste the mooste holy sacrament of
the aulter, the mooste holy and blessed body & blud
of Christe, in the cene was ordeyned by god, and
her affirmede for our comforte and consolaciō, to
eate & drynke to our saluacion. The apostle saieth

Euchari-
stia.

• Qui manducat hunc panem, uiuet in aeternum. He that *Ioan. 6.*

• eateth thys meate, shall haue euerlastyng lyffe.

Thys is thy god, this is thy lord, this is thy ma-
ker, thys is the veray selfe same bodie fleshe and
bloode, that was borne of the virgyne, the selfe
same bode that was as on thys daye crucifyed &
died for the, that laye thre dayes in the sepultu-
re, that rose frome death to lyffe, that ascended to
the heuēs, that sitteth on the ryght hande of the
fadre, that shall come and iudge the worlde.

And whenne thys bode was deade, Joseph of
Arymathia a iuste man and a disciple of Christe,
came to Pilate and asked licence to take downe
and burye the bode of Jesu, & hadde licence gūē

.14.

Matth. 27.

Sepultura

Christi.

170107

R. iij.

hym.

The be-
rial of
Christe.

hym. And he with Nicodemus take it reuerently
downe, they dressed this bodye wth precyouse myre
and aloes, with precyouse suete aromates & spys-
ces, with pleasant vnctions. And wrappyd & in-
uolued it in a fyne Syndone, a fyne lynnyn clothe,
and buryed it in a newe tombe, and couered it wth
a grette stone.

.15.

In the mornynge early, the thyrde daye, came
Marye maudelen & the other Maryes to the se-
pulcre of Christe with precyouse aromates, spyses
& vnctions whiche they hadde prepared to anoynte
& dresse his bodye with. And when they came, the
bodye was rysen and goon. Ther they lamented
a freshe, thinkynge that hys bodye hadde been ta-
ken awaye by the Jewes, and coude take no com-
forte, tyll the aungell appered vnto the & shewed
that he was rysen frome the death to lyffe.

These were women of grette faythe, of hyghe
deuocion, of feruent loue. For they wolde neuer
leauie Christe, nother in prosperytie, nor in aduer-
sytie: nor in hys lyffe, nor in tyme of hys death, nor
yet after hys death. But was euer in all these, ty-
mes obsequyouse & seruisable vnto ther lord god.

Lett vs therefore lerne of these twoo holy men,
& of these holy womē, lett vs nowe come forth,
lett vs shewe our selues with them faythefull, de-
uoute, louinge, obsequyouse, and seruisable to our
lord god, to burye thys bodye, to anoynte this bo-
dye, to doo obsequye to this blessed bodye wth these
Maryes. Yonder it lyes, yonder is hys bodye, in
yonder

ponder tombe, in ponder sepulchre. Lett vs goo
thidre, lett vs wepe w these Maryes, lett vs turne
and wynde thys bodye of Chyste, lett vs turne it
thys wayes and that wayes, to and froo, and py-
tuously beholde hit. And what shall we fynde? We
shall fynde a bloody bodye, a body full of plages &
woundes. Not that hit nowe is full of woundes &
plages, or nowe deede: but þ thou oughtest nowe
as the tyme of the yere falleth, with the church
to remembre this bodye. Howe it was for the bro-
ken, howe it was for the rente & towe, howe bloo-
dy it was, howe full of plages, and howe it was
wounded. And in recollection and remembraunce
thereof, wepe and lament, for it was doon for the.
And bynge with these Maryes these precyouse
vncions to anoynte this bodye with all, this body
of Chyste, this bodye of thy lorde god.

Bynge with the the vncion of pytie and com- Pietas.
passion, to pytie this bodye, to pytie thys passion, to
haue compassion of these dolorouse paynes that
thys bodye dyde suffre, to sorowe with these Ma-
ryes, to wepe with these women, to lamente thy
synne whiche was cause of thys dolefull deathe.

Bynge with the the vncion of deuociō, deuou- Deuotio.
tely to remembre all these premysis, not lyghtely,
not whyppe and goo: but with an inwarde remē-
braunce, with an entyre minde, with an hyghe de-
uociō, thankynge thys thy lorde god that wolde
thys doo and suffre for the.

Bynge with the the thyrd vncion Orat.

of prayer, to praye to thys thy lord god, to make
entyre despayre, to make humble intercession, that
thou mayste be partener of these woundes, of thys
blud, of thys deathe, and of thys bytter passion.
that thou mayste be parte taker of the merytes of
the same. Knele downe ye good deuote Christen
people in the places ye be in. Enter in to these
woundes by a deuoute remembraunce, anoynte
them and thys hoolle bodye with these salues and
vnctions. Ye cannot tell what grace, what goode-
nes, and what merytes shall ensue therof. And
saye eueryche of you in the honour of hym that
thys suffrede, in the honour of hys precyous bodye
that thys dyed, in the honour of these woundes
he suffrede, in the honour of the blud that he shedd
whose bodye & blud yonder lyeth in the sepul-
chre, fyue Water nothers, fyue Aues, &
oon Credo.

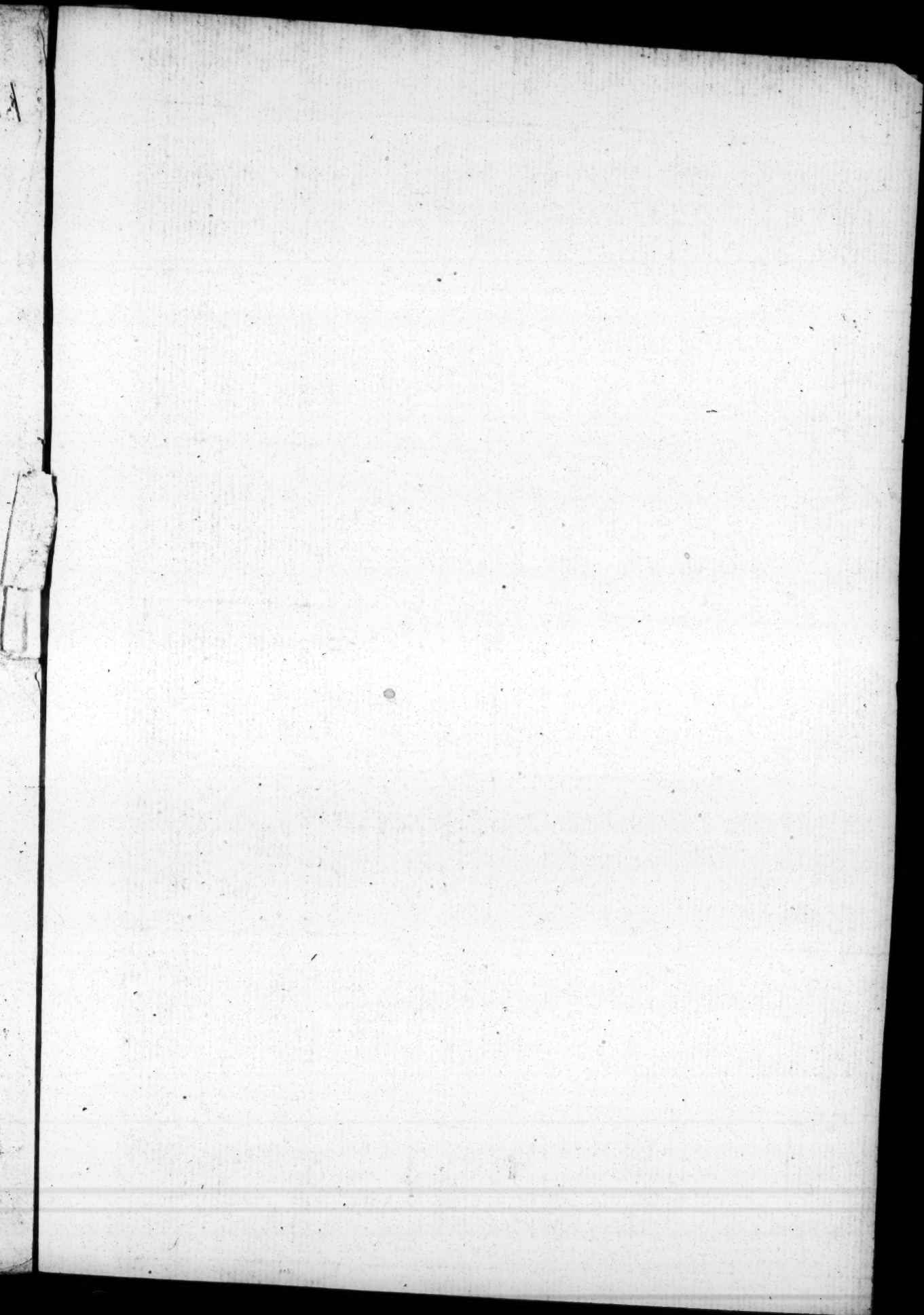
Amen.

DEO GRATIA

DOMINVS DEDIT.

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